

*Railing piller of Bharhut stupa depicting the Yakshi.
Chulakoka. 2nd century B. C.*

EARLY HINDU INDIA

A DYNASTIC STUDY

Volume I

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With Art illustrations

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Railing piller of Bharhut stupa depicting the Yakshi. Chulakoka. 2nd century B. C.

PREFACE TO FIRST EDITION.

The title of this book is my own. Certainly it is a more dignified title than the work properly deserves. I should tell my readers, at the very outset that I am not appearing before the public as a rival to my illustrious countryman, the late Mr. Romes Ch. Dutt whose *Ancient India* is a highly admirable book; nor to Mr. V. A. Smith whose *Early History of India* is an inimitable work. In 1891, my headmaster, the late Rai Saheb Ratnamani Gupta of the Dacca Collegiate School desired me to write a history of our nation. Following his wish, I have worked so long, alone in a lonely field, groping my way in the dark ages of the past. If my chronology satisfy all, a great puzzle is then solved and the reconstruction becomes easier. Mine is an attempt at reconstruction and a very poor one indeed. Yet I believe, with a certain measure of confidence that whoever will work in the same field, he will arrive at almost similar conclusions.

In preparing this book, I have received valuable suggestions and encouragements from many generous persons, both Indian and foreign: in the initial stage of my labours and Indian travels, I was helped by Babu Harendralal Roy, Zeminder of Bhagyakul; Babu Dharanikant Lahiri, Zeminder of Kalipur; Raja Jagat Kisore Acharyya of Muktagacha; Rai Bahadur Banamali Roy, Zeminder of Pabna; Kumar Sri Harabhamji Raoji M. A. LL. B. (Cantab.) of Morvi (Cathiawar). Immense is my debt to my professor and patron Mr. S. C. Hill who was ever alive to my interests. He brought me to the notice of his friend the late Viceroy Lord Curzon whose encouraging words cheered me at a time when my spirits were drooping in despair. To Col. Sir Richard Temple, editor, *Indian Antiquary*, belongs the real credit of this work, as he gave me the "search-light of true criticism." (Vide Ind. Antiquary, Vol. XXXI, 1902). Sir

Asutosh Mukherji, Vice-Chancellor, the Syndicate and Dr. G. Thibaut, Registrar, Calcutta University, gave me indirect encouragement (1910). My thanks are also due to many scholars, authors, and writers of Bengal and abroad. This edition of the book is brought out with many imperfections. If it is fated to have a second impression, I trust I shall bring it out in due form and fashion.

Dacca.
Dec. 25th, 1917. } **The Author.**

PREFACE TO SECOND EDITION.

The First Edition having run out soon, I venture to publish the Second, thoroughly revised and enlarged. The sale has been due, not to the merits of the book, but to the generous readers' sufficient indulgence due to a pioneering work.

"Old India," said Prof. Weber, "is still full of riddles." Mr. R. C. Dutt first cut a road to it. I add the political outlines. These present the whole Hindu History in a readable form. In reconstructing it, I have closely followed Hindu traditions in their rational forms. I have put in here all that I could carefully gather from the numerous sources, along with my own discoveries. The readers would be wrong to expect an authoritative work on the subject from this num-skull. That is reserved for a doughty scholar.

A regular Hindu History has been long a great desideratum in the world. I tried to meet it to some extent. But great was my apprehension when I first published my work lest it should be doomed to utter failure. To my great relief and joy, I soon

found the result otherwise. From the Magistrate, Dacca, to the authorities of the India Office Library, London and the Secretary to the President, United States, America—all gave a hearty welcome to my little work. Government of India, Foreign Department has encouraged my humble labours. Curator, Bureau of Education, Simla Secretariat, the Governments of the Central Provinces and the Punjab have purchased a few copies. Dr. M. E. Sadler, Vice-Chancellor, Leeds University and President, Calcut.a University Commission, Mr. G. F. Shirras, Director-General, Department of Statistics, India, Dr. John Marshall, Director-General of Archæology in India and others have encouraged me with friendly notes of appreciation Kumar Devendraprasad Jain, of the All-India Jain Community, Arrah Branch, was equally enthusiasitc in his congratulation.

My special thanks are due to Lieut. Col. S. F. Bayley I. A., Resident in Nepal and to Major C. H. Gabriel I. A. First Assistant to the Resident in Kashmir, for their very noble and polite acknowledgements and interest taken for my humble work.

Like an Indian sage of old to whose clan I belong, I cannot but here sing the praise of three eminent, noble and true Hindu Princes whose large sympathy, noble appreciation nnd warmest thanks have urged me to bring out this edition in a comprehensive form. My debt is not so much to their gold, as to their golden hearts, noble instincts, and true gladness at the sight of a history of their remote ancestors! Blest be the names and lines of His Highness Chandra Singh Shum-Sher Jung Bahadur, Maharaja-Rana of Nepal G. C. S. I., P. G. P., G. D., &c.; His Highness Virendra Kisore Manikya Bahadur, Maharaja of Tippera; and His Highness Sir Bhavani Singh K. C. S. I., M. R. A. S., Maharaja-Rana of Jhalawar in Rajputana.

I have spent my time, money and energies on the work for some 30 years. I have constantly thought of the Indian people and have written for their benefit. Recently, two gentlemen have joined me in this stupendous work. My friend Babu Indramohan Das B. A., Zeminder, Dacca and Babu Nagendra Kumar Roy,

a young and entérprising publisher of this town, have come forward to promote the interests of the nation, by publishing this edition at great costs.

To the generous British Government is due the recovery of a considerable portion of our past history. Archæological Department has been working wonders. Yet, the results of researches are not yet brought home to the people in Vernaculars.

Only the learned few possess a correct knowledge of Ancient India. The mass still revel in marvels, delight in dreams and soar with hyperboles. To them, Ancient India is a dream-land — a veritable paradise on earth !! Judging the present by those imaginary notions, they cherish grave discontents that know no remedy, because they never study the past. In Europe and America, all classes of people love history and geography. For, history makes man wise ; history makes man practical. In India, it is generally neglected. Even in the Universities, it is reserved for the intellectual parrots who require no brain, but the "efforts of memory" to learn it. !!! This neglect of history was one of the causes that led to the downfall of the Hindu nation. To be prosperous again, Hindus must study history carefully, remembering the wise remark of Prof. Max Muller : "A people that feels no pride in the past, in its history and literature, loses its main stay of national character."

Dacca :
The 30th March, 1920.

A. K. Mazumdar.

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THE
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BOOK I.

CHAPTER I.

§ I. Hindus—Their high Antiquity and Greatness.

The researches of the last 50 years have thrown much light on the so-called "dim ages" of the past. We are now able to say, quite independently of Hindu authorities that in the most ancient world, at least four different peoples lived in the "noon-day glare of civilisation." Egypt, Chaldea, India and China had been the earliest seats of civilisation. Except India, the other three countries have yielded extensive remains of their ancient glories hitherto concealed in the bosom of the earth. In the case of India, no such tangible proofs have as yet been found. The most ancient Indians seldom used stone for building purposes. They had wooden superstructure, sometimes overlaid with thin gold-leaves, on brick-built pliuths. The use of stone as a building material was perhaps learnt by the Hindus

from the Persians and the Greeks much later on. Of the said four peoples, the Aryans were the most advanced. (The Aryans have always been supreme in the world. Their civilisation was spiritualistic,) while that of the other three, less so. And the Aryan civilisation influenced the other three most potently, to be sure. There were full and free commercial intercourse between them. And more than once was India invaded by Egypt and Assyria!

Like the ancient Egyptians, the Greeks and the Japanese, we are known to the world by a name not our own. I.Tsing the Chinese traveller in India (A.D. 671-95) says that foreigners called the Indians *Hindus*. The word *Hindu* owes its origin to the Vedic "*Sapta Sindhavas*", Zend—"*Hapta Hendu*", the land of the seven branches of the Indus. The Eastern Afghanistan, Cashmir and the Punjab—then formed the home of the first Hindus who, however, called themselves *Aryya*—"excellent, noble." The Jews called us 'Hondu'; the Parsis "Hindus or Hidus." 'Hindu' then meant the people of the region watered by the 7 branches of the Indus. The word 'Hindu' has now a different meaning *viz*. "a mixed people of the Aryans and the Aryanised Non-Aryans, with a peculiar religion. It was the Muhammadan rulers of India who made the name Hindu so general and prominent in the soil.

(With the possible exception of the Chinese, Hindus are the oldest nation in the world.) Their national existence and civilisation date from the dawn of human history.) The Egyptians, the Assyrians, the Greeks, the

Romans and the Persians—now remain in bright records and ruins. But the Hindus alone have survived the test of time : with but slight changes, they are still the same people, as they were thousands of years back. The following, amongst others, will show the high antiquity and greatness of the Indians :—

(i) 'Ere yet the pyramids looked down upon the valley of the Nile ; when Greece and Italy—those cradles of European civilisation nursed only the tenants of the wilderness, India was the seat of wealth and grandeur."

Thorton's History of the Br. Empire in India Vol. I. P. 3.

(*a*) "India is the source from which not only the rest of Asia but the whole western world derive their knowledge and their religion."

"Prof. Heeren's Historical Researches."

(ii) "Even in the much more ancient Vedic age, the civilisation of the N. W. Indians was so far advanced that Prof. Wilson could describe it as "differing little, if at all, from that in which they were found by the Greeks at Alexander's invasion (326 B. C.)"

(iii) "It is remarkable that the inhabitants of India at that date, were nearly the same as now. The descriptions of the people, as given by those who accompanied Alexander—their religion, laws, government and character—would suit the present generation of Hindus with little variation."

Peter Parley's Tales about Greece P. 94.

The longest national life of the Hindus has not been without high practical use. Their 64 *Kalâs* (branches of learning) show how scientific—how *perfect* their turns

of mind have been ! The verdicts of eminent scholars are in full favor of their greatness. The following, amongst others, may be cited in illustration of the point: (i) "Hindus have made a language, a literature and a religion of rare stateliness" (Dr. W. W. Hunter.) (ii) "A great people of the orient who had attained the highest stage of culture, had developed an extraordinary literature and achieved the height of an amazing practical philosophy, at least 800 B. C—are not to be treated with contempt, because their conception of religion and their estimate of the right ideals of practical civilisation differ from our own."

Editor's Note to the H. H. W. Vol. 2.

(iii) "No nation on earth can vie with the Hindus in respect of the antiquity of their civilisation and the antiquity of their religion."

Theogony of the Hindus.

(iv) "If I were to look over the whole world to find out the country most richly endowed with all the wealth, power and beauty that nature can bestow,—in some parts a very paradise on earth—I should point to India &c.

Maxmuller's India: What Can It Teach Us.

(v) "To the Indians from whom perh, all the cultivation of the human race has been derived, plays were known long before they could have experienced any foreign influence.

A. W. Von Schlegel.

(vi) "India must have been one of the earliest centres of human civilisation."

H. R. Hall of the Br. Museum.

Alberuni came to India in the train of Sultan Mahmud (1030 A. D.) He was a learned man and enquired of the history of India. The pandits tried to satisfy his curiosity with their legendary lore. Needless to say that the learned enquirer was highly disappointed and passed a right verdict on the absence of a regular Hindu history.

It is but natural for an Alberuni to expect the history of a nation so old and great. Though we shall no more take to mere tale-telling, yet we cannot say we possess a regular history of our gloried past. Of the so-called histories, legendary tales, there's no lack in India. The *Vansavalis* of Orissa, Nepal and Mysore; the *Pattavalis* of the Jain Pontiffs, the historical romances &c—generally pass for good histories; but close examination of them has proved that they are works more of fancy than of correct facts and figures. The only possible exception to these is the *Rājatarangini*—the versified history of Kashmir, written in 1148 A. D. But this also is not free from faults altogether. Moreover, it is chiefly a work of local interest with only occasional references to the general history of India. Its defects have been shown thus :—

(1) It gives the date of Asoka the Great as 1200 B.C., while his real date is known as 264 B. C. to 227 B. C.

(2) It gives the date of Mihirakula as 704-634 B. C., while his real date is about 530 A. D.

(3) Toramana is placed seven countries after Mihirakula, while it is well known that he was the father of Mihirakula.

(4) Three centuries are given to the reign of Ranaditya I. (A. D. 222 to 522.)

Of course, there is no gain-saying the fact that 'our ancestors have not bequeathed to us any rich and reliable historical work for any early period. But we cannot so readily admit the charge often brought against them of their entire incapacity for writing history. Col. Tod writes—"Who would believe that the Hindus who carried so many sciences to perfection, knew not the simple art of writing history? "Who would believe in the absence of a true historical sense in the ancient Hindus whose earliest works are the Vedas?"—R. C. Dutt.

(3) Dr. Fleet's favorable views on the same will appear from the following :—

(i) "They (the ancient Hindus) could write short historical compositions concise and to the point, but limited in extent"

Imp. Gaz. Ind.

(ii) "The historical chapters of the Puranas do certainly indicate a desire on the part of the ancient Hindus not to ignore general history altogether and are clearly based on ancient archives which had survived in a more or less complete shape and were somehow or other accessible to the composers of those works or upon some prototype which had been so based".

I. G. I. New Edn. Vol. 2. P. 17.

The point here seems to be partially mistaken. We are told at several places that formerly *itihasa* (history) and *purana* (theogony) were two distinct subjects. In

the 14th C. B. C., the great writer Vyasa put them in coherent shapes. His compilation of the Puranas current in his time was called the *"Purana-Sanhita."* He taught Romaharshana history proper and Puranas. In time the Purana ramified into 18 principal branches. This is why the Hindus still give all the Puranas to the pen of Vyasa. One condition that a proper Puran should satisfy is that it should note the principal dynasties and the dynastic achievements. Here is the origin of the historical chapters of the Puranas. History gradually disappeared as the Puranas grew in popularity, leaving "genuine materials in abundance."

(iii) "An attempt on the part of the Hindus to put together any thing in the shape of a general history is the Rājatarangini written in 1148-49 A. D."

To the same 12th century, perhaps belongs Chand's *"Prithviraj Raesa"* a noble history every inch of it. But no mention is made of it.

(iv) "With this instance (the Bower *Manuscript*) before us, we may not unreasonably hope that an exploration of some buried city or even of one or other of the numerous private collections of ancient Mss. that still remain to be examined, may, some day result in the discovery of some of the early and authentic Vansavalis".

I. G. I. Vol. 2. P. 10.

Perhaps the best judgment on the point has come from Mr. J. Kennedy who rightly observes :—

"The true history of India is hidden under a thick veil of Brahminical or bardic fiction".

I. G. I. Vol. 2. P. 309.

We trust, Mr. Kennedy means also to say here that a considerable part of the ancient Hindu History lies in buried cities also.

§ 2. Ancient Hindu History obscure: its causes.

India, like China and Egypt, has been called "a land of evasive mystery." We cannot say how far this assertion can be maintained. India is rather a land of 'open secret.' Modern scholarship have lifted up the mantle of mystery to a visible extent and now many things, once legendary, mistwreathen—have become pure and broad settled facts. There are reasons why the ancient Hindu History had elluded the grasp of even veteran foreign scholars :—

(i) Their imperfect knowledge of the perfect speech and their alien nature to Hindu religion and race—were perhaps a great bar to their clear understanding of the subject. Col. Tod says, "Much would reward him who would make a better digest of the historical and geographical matter in the Puranas. But we must discard the idea that the histories of Rāma, Krishna &c.—are mere allegories—an idea supported by some, although their races, their cities and their coins still exist."

The chief causes of the obscurity of ancient Hindu History are noted below :—

(i) Paucity of plain facts and sober chronology.—Of historical facts, there is however, no lack; but they are not pure and plain and are often found mixed

up with a good deal of spiritualistic fables. Fact and fiction cannot sometimes be distinguished ; sometimes even a grain of truth cannot be recovered from a bushel of legends. Hindu regard for a general history perhaps continued up to 700 A. D. after which the nation's general relish for truth also got vitiated. During the great Rajput revival (800 A. D. to 1200 A. D.) history became of provincial or local interest, polluted by panegyrics, encomiums, hyperboles &c. The yugas, the regnal years of the kings in the Sanskrit Epics and the Puranas are given in *stellar years* and not in *solar*. Hence they appear so grand and improbable.

(ii) Deification of Historic Persons :—Ever since the introduction of medium-worship into Hinduism, notable historic persons of old have been made the object of popular worship. To translate men into divine beings, many superhuman powers and deeds are ascribed to them. Facts and fictions are so cleverly interwoven that the whole assumes an aspect of some mystic grandeur ! Thus the *Devas* (not gods)—a superior branch of the Aryans who dwelt near the table-land of Pamir have been brought into popular worship by later thinkers, as 'gods' Brahma, S'iva, Indra, Vishnu, Durga, Kumara, Ganesa, Kuvera—nay, the whole lot of the Deva-Aryans—are now the objects of Hindu worship. These '*Deva Aryans*' should not be confounded with the Vedic gods of similar names, who are pure divine spirits and not men. By superior qualifications—extraordinary merits, the Deva-Aryans rose to an enviable and inimitable position indeed ; yet they were, doubtless, mortals. They had

power, pelf, pedigree, pride ; they had mars, wars, commerce and colonies. But since they are worshipped, they are declared *immortal* and what not? Such spiritualistic evolution entails a great loss on our history

(iii) Spiritual Interpretation :—It appears that the ancient Hindus, like some other nations, represented everything in the world spiritually. Hence we find them calling the less advanced people by such names as monkeys, cows, bulls, rams, bees, bears, snakes, horse, &c. The great Skr. Epics and the Puraṅas, originally meant to be genuine histories, have long been transformed into theological works, with suitable additions and subtractions.

(iv) Confusion of Terms :—Words and expressions that originally meant one thing, have long been made to mean another. For instance, *Vivasvan*—the father of Manu, was an historic personage. The word also means the "sun." In later times, his dynasty has been invariably called or described as the *Solar* dynasty.

Valmiki, however, spoke of it as Ikshaku's Line or Kakustha or Raghu's Line. Similarly, *Soma Vanṣa* now means the Lunar dynasty, though 'Soma' the man had nothing to do with Soma the 'moon.' The word *Parvata-Raj* orig. meant the 'Hill King" of Simla in the Himalayas but afterwards "king of the mountains" *i. e.* Himalaya. Thus Parvati now means—"daughter of the Himalaya mountain". Hastinăpura meant 'the city of king Hasti,' but later it was made to mean—"the city of *elephant*" (*hasti*). Nay, the town is known by all words meaning an elephant ; thus we hear of "Hastipura"

Karipura', Gajapura, Gajahwayapura and so on. Another source of confusion is in the likeness of names of persons living at different times. Such are Manu, Kapila, Vasista, Narada, Patanjali, Vyasa, Katyayana, Vikramaditya, Varāhamihira, Chanakya and others. These should be carefully distinguished.

(v) Attempts at Suppression of History :—Perhaps to suit the needs of some age, Hindus rather suppressed history and invented nice legends in stead. Such an age could most possibly be the century from 650 A. D.—that marked the end of the Imperial Dynasties of N. India and general disorder and revival of the Non-Aryans. It was during this period that the astronomer Brahmagupta (B 598 A. D.) published his new monstrous chronology. There was another reason for suppression. The Buddhists, jealous of Hindu revival often attacked the morally weak points of Hindu history The Brahmins therefore cautiously mended the vulnerable parts.

Some examples will do well here. The term *Kumbha-Yoni* means the noted sages Agastya and Vasista, because they were born of a prostitute, from '*Kumbha*' a harlot. But to cover disgrace and ensure regard of lightless people, the word *kumbha* was shifted to '*kumbha*'—a pot or pitcher. To cover disgrace, the 5 Pandava brothers are said to have had divine origin. Still the great Epic contains Vyasa's true account. The *Agni Purana* declares the Pandavas as Sakas *i. e* Scythians, as they were begotten by sages in the northern mountains. Such examples abound in the Epics and

the Puranas. But luckily these books are not hoplessly spoiled. One Epic or Puṛana gives a legend, while another gives the genuine fact. In the Vishnu Purana and elsewhere is given the legend of Yayāti's premature old age and rejuvination &c. But the true history is found in the Mahābharata—where it is stated that the eldest son Jadu revolted against his father and was so set aside from the throne. The legend of Trisanku, a solar king is well known. But the *Harivansa* gives his correct history.

(vi) Hinduisation of the Mass :—The Indo-Aryans long clung to their Vedas, Upanishads and the Darshanas; but these books were not intelligible to women and Ṣudras in general. So, it is said that Vyasa wrote his great Epic and compiled the Puranas. Gradually the high-caste people declined and the low-caste people advanced till both came on the same level to form a new nation called the 'Hindus' on the plain of the Ganges. Pure Brahmanism—a very ancient faith, now gave place to *Hinduism*. History was bruised and mutilated to make didactic legends and fables that still prevail in the country.

(vii) Foreign Invasions :—Foreign invasions, especially the plundering raids of some, have done much harm to our Indian lore. Temples were looted and demolished, libraries were sacked and burnt. Lahore, Delhi, Canouj, Muttra, Ujjaini, Chitor, Somnath—were all places of the then great Hindu learning and religion. But they felt well the evil genius of Sultan Mahmud, Altamash and Alauddin.

(viii) Decline and Fall of the Hindus.—The Indo-Aryans found India a large country. They were then only one people, having one law, one religion and one tongue. Distinct provinces were not yet formed. Then there was a regular need of history and there were Xenophons also. The Brahmans, the court-bards and the enconiasts were the usual recorders of events. Genuine historical fragments are still visible in the later Puranas and elsewhere. In time, India split up and with it, everything, as a whole also split up. The country India became a continent India. Different provinces arose. The Brahmans divided themselves into 10 distinct sects. Vernaculars arose and so did religious sects, manners, customs, &c. With these, national history also assumed a provincial character. Gradually national unity broke up into jarring units.

Mutual feuds brought the country gradually to death's door. Occasionally, some one would rise and seize the suzerainty for a period, but the country would again come to grief under his weak successors. Naturally enough, the historian (if we may call him so) of the time would sing his master's praise profusely like a poet and not write a sober account of the whole. No doubt, on many occasions, the Hindus of the different parts of the country assembled and stood shoulder to shoulder to oppose a foreign foe, but in their gallant stand, they were rather egged on by a strong sense of religion than by a proper noble sense of national union. Thus, India ceased to be an organic whole.

(ix) Want of archæological knowledge of the ancient Hindus.

(x) Decline of Hindu intellect.

(xi) Peculiarity of India as a country :—(a) Its entire exclusiveness from the rest of the world (b) Its vastness—it being really a world in miniature (c) Its unhappy gifts of beauty.

(xii) Over-spiritualistic tendency of the later Hindu mind.

(xiii) High antiquity of the Hindu nation. Different tastes and subjects prevailed in different ages.

(xiv) Want of critical acumen of the later Hindus. Critical history is a quite modern subject even in Europe.

(xv) Lack of inscriptional and architectural evidence before 600 B.C.

For full information of the point, the curious readers should read Tod's masterly introduction to his classical work, "The Rajasthan."

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§ 3. Hindu History lies concealed.

It has been already noted that the later Brahmans and the bards bruised and mutilated history for the sake of adaptation. So, a good deal of our history lies covered in bardic ballads and legends. Perhaps more than this lies concealed in the buried cities of old,

exploration of which brings to light every year many important facts. Every find, each discovery contributes a mite to our knowledge of the past history; for instance, the discovery of the Piprawah Vase and the Bower Ms.—has published two great new facts. Recent excavations in the N. W. Frontier Province have confirmed the description of Yuan Chwang about Kanishka's erection of a huge statue of Buddha with Buddhistic gods and angels. The excavations now carried on under Dr. Spooner, at Bankipore (ancient Pataliputra) bring to light many things *re* Asoka's capital and palace. Recent find of two silver coins near Pandua (Bengal) of 317 A. D. and 514 A. D., in which Bengali letters are engraved, show that the vernacular alphabets came to being at the beginning of the Christian era or even earlier. Unfortunately, our ancestors were not archæologists. They could not decipher ancient inscriptions, coins &c. Hence in some cases, tradition has been distorted; in others, overlaid with false gilding. Take for instance, the iron-pillar of Delhi in the Kutab Square. Many still believe that it is the same iron-pillar of the Pandavas who had erected it after their victory over the Kauravas. But its inscription, deciphered, revealed the fact otherwise.

Tireless toils and constant vigorous researches of eminent scholars, mostly European, have cleared the Augean stable of our history, in the last 50 years. We trust, erelong many points of our history hitherto unknown, will be brought to light.

§ 4. Attempts at Reconstruction.

The eminent scholars who came out to India in the service of the Hon'ble East India Company did not fail to turn their genius to the exploration of the Indian lore. Results were great, though not in the line of general history. Discovery of Sanskrit (1780 A. D.) gave a great impetus. Missionary views or Christian contempt for things "*heathenish*" could not deter the movement. The then scholarship soon found, chiefly from the labours of Sir William Jones, that their belief that "everything except the blind forces of Nature owes its origin to the genius of the Greeks," was wrong. In Christendom, Usher's famed chronology melted before the new critical school of research and the Egyptologists and the Assyriologists have revealed things of several thousand years past. Of course, in the case of Egypt and Assyria, the scholars could take their secure stand on architectural remains and other tangible proofs; but in the case of the most Ancient India, scholars could depend on no such materials; so, any sound chronological measure of our history before the time of the Rāmāyana, is not fully possible.

Insuperable difficulties lie in the way of a clear interpretation of our ancient history; yet many attempts have been made in Europe for its reconstruction, but without satisfactory results. Western mind has been roused. Schlosser's classical "*Weltgeschichte*" contained only a condensed summary on Ancient

India. In the most recent German "*Weltgeschichte*" however, Ancient India is given almost as much space as is given to Rome and Greece. In the "*Historians' History of the World*" published by the *Times* of London, some 100 pages only are alloted to Ancient India.

In the current school-histories of India, the 6th or 7th Century B C.—is the starting point, Elphinstone and some begin from 1400 B C., noting, however, their little faith in Hindu chronology, Some again begin from 2,000 B. C., but the period antecedent to the Great War is shown almost void of political history, some descriptions of the Vedas and the Vedic civilisation and the like, being the only relieving points. Tod tried to add flesh and blood to the skeleton king-lists of the earliest dynasties; but his accounts are quite meagre and the king-lists incorrect. Sir William Jones counted back to 35,00 B C. with no better results, A truly noble attempt has been made of late years by Mr. V. A, Smith who in his "*Early History of India*" has re-constructed old materials in an excellent way. But even here, he has left the most ancient period unnoticed. He appears to have had a mind to reconstruct the whole history, but has left it untouched, sighing "Many attempts, all alike unsuccessful, have been made in Europe to reconstruct Ancient Hindu History, even by distilling old legends. Modern criticism, however, is of opinion that bardic lays &c. cannot be made the basis of sober history."

§ 5. Opposition to Reconstruction.

Many great men frankly admit that the world's debt to India is immense; for, she has been the light-giver of all. Yet to how many is she known abroad? To the orientalists and specialists, India may be a favourite or familiar country, but even to average Englishmen, she is nothing but a name of five letters! To what is the world's apathy due? Is it due to the absence of a regular Hindu history? Or is it due to the world's indifference to India? We know and believe that the Hindus have a history of their own to tell if the world be not found wanting in its listening ears. A time was when Europe looked to Greece as the sole land of all inspiration. But the vigorous researches of a noble band of scholars have swept away that once-prevalent idea of the Græco-Romanic foundation of European civilisation and have satisfactorily established the fact that "the languages, literature, art and philosophy of the West are connected by innumerable bonds with those of ancient India."* We know not why the poet still sings, "East is East and West is West."

As regards the feasibility of reconstruction, scholars appear to divide: some favour it, while others oppose. The views are indicated below:—

(1) "The researches of a multitude of scholars during the past 40 years working in various fields, have disclosed an unexpected wealth of materials for the reconstruction of ancient Indian History," (V. A. Smith).

(2) "The attempt to write a connected' relation of the national transactions of India before the Muslim conquest is now justified by an adequate supply of material facts and sufficient determination of essential chronological data" (Ibid).

Opposition.

(i) "The Chinese, Indian and Egyptian antiquities are never more than curiosities."

The Maxims and Reflections of Gœthe,
No. 325, in B. Saunder's translation.

(ii) "It would be a very extraordinary and imperfect history of India that should put together from such references and from the Puranas, the Rajatarangini, the historical remances, the general body of the literature, such Vânsavalis as have been obtained from Orissa and Nepal and the few items of alleged history incidently given in the Pattavalis." (Dr. Fleet's Paper on Epigraphy.

I. G. I. Vol. 2. P. 21.

To show the incapacity of the ancient Hindus to write history properly, Dr. Fleet says, "Though genuine materials once abounded in India, yet we find no national history of the Hindus." Now again, when attempts are being made at reconstruction, he says, "It would be a very extraordinary and imperfect history &c." We fail to account for the learned Doctor's views. Does he mean to say that the once-abundant genuine materials are now rare? We rather think that the possibility of the reconstruction of our history in an

entire form, has now become more than ever. The vigorous researches of great scholars, mostly English, in India, Burma, Ceylon, China, Tibet, Turkistan, Afghanistan &c. have added much to the already-existing materials fit for a coherent shape. The most valuable point of modern scholarship is the excellent critical method of Ranke, Gœthe and others, as opposed to Voltaire's definition of history as *"fable convenue."* In this book, I shall follow the principle of 'Conservation and Reform.'' It will best serve us as a clue to the labyrinth of our ancient history. Here again, we are between Scylla and Charybdis. Wordsworth's line "*We murder to dissect*" suggests to us that the European mind is a little too over-critical, while the Hindu mind is over-credulous. We cannot say how far this work will commend itself at home and abroad.

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§ 6. Sources of Reconstruction.

A nation is known by its actions and its actions are known from its history. We Hindus often boast of our gloried past, but we posses no regular history We cannot reasonably blame or abuse a foreigner if he occasionally expresses a good-natured contempt for this want of our national history.

With most of us, history is still a bundle of legends, tales, fables and folk-lore that have really made us an "artificially-fed people." We still revel in marvels, delight in dreams and soar with hyperboles. The

living nations of the world like, love and culture History and Geography most. But we Hindus have lost a true sense and appreciation of these subjects even. We care little for history. Our Indian Universities also do not give a wider recognition to Ancient Indian History. Europe, America and our generous British Government here are spending lots of money for the recovery of our past history from obscuration. Political history up to 600 B. C. is now all right but the earlier parts still await reconstruction. Scholars do not grudge "scientific facts" for it so much, as they do chronology which still hangs about as a great puzzle. I give one which I believe to be true. Some give the initial point as 5,000 B. C. on astronomical but imaginary grounds. Next I turn to find and examine the *sources* that may supply us with genuine materials for reconstruction.

These are broady four, as indicated below :—

I. Tradition ;—It is enshrined in our secular and sacred writings. Though the value of tradition is inferior to contemporary evidence, yet it may be regarded with a high degree of probability. For the period from the earliest times to 327 B. C., we have mainly to depend on literary tradition alone. Later tradition has been proved correct by Inscriptions and other evidence. Dr. Fleet also, in his paper on "Epigraphy" in the Imperial Gazetteer of India Vol. 2, has attached great importance to tradition and observes further that it would not be proper and safe to advance theories &c. in direct opposition to the settled convictions and time-honored traditions of the soil.

II. Archæological Evidence :—(i) These are Epigraphic, (ii) Monumental and (iii) Numismatic.

III. Contemporary and other works dealing with historical topics.

IV. Foreign Accounts.

Let us next examine the said "*sources*" minutely and closely.

I. TRADITION.

(i) The Vedas and the Vedangas :—They tell us much about the direct political history of the earliest period ; further, they shed much light upon the civilisation of a period extending over 1,800 years.

(ii) The Sanhitas ; They are over 20 in number. Like the Vedas, they do not contribute much to the political history of India. The "*Manu-sanhita*"—the chief of these—tells us much about laws, duties, religious observances, manners customs &c. of kings and the people.

(iii) The Sanskrit Epics ;—The original epics are lost. In their present shapes, they are merely historical romances. Yet, they are great store-houses of history—of many "scientific facts." Their historical value is considerable for the earliest period of Indian history. The historic elements lie concealed and scattered. They now rank almost as the Hindu Scriptures but originally they were not so.

Prof. Max Müller holds that the whole of the Ramayana and the Mahabharata are recast in modern Sanskrit. There is probably considerable truth in the

assertion. By *Modern Sanskrit* we mean the form of Sanskrit used for the last 2 thousand years. The Northerners used a free, irregular and archaic tongue called *Brahma Bhăsha* or *Bălhika Bhăsha i. e.* the ancient Bactrian tongue.

The grammars of Indra, Chandra and Mahesa first perfected, polished and reformed that Northern Tongue, which was now called *Sanskrita* or *Deva-Bhasha* (R. V. VI. 89-11; also Skr. Rhetorics—Băgbhata, Kăvya-Chandrika, Kavyădarsha &c.) The probable date of the origin of this new polished tongue is about 2800 B. C. Roughly speaking, this Sanskrit falls into 3 classes *viz*, Old (2800 to 1300 B. C.), Middle (1300 to 200 B. C.) and Modern (200 B. C. to up till now) Sanskrit was generally used, no doubt, in secular writings, human compositions but the so-called *Revealed Literature i. e.* the Vedas, the Brahmanas and the Upanishads were mostly written in India in their old Northern tongue.

The Vedic Priests and other learned men thought it rather heretical to deviate from the old School. Vălmiki and Vyasa wrote their epics in old Sanskrit. The subject-matter of the Sanskrit Epics in the present shape, consists of old genuine materials and later additions and interpolations. Language also betrays old and later specimens of Sanskrit.

(*a*) The Rámayana :—It contains less historical materials than the Mahabharata. The shape and size of the original epic have been doubled by additons. Valmiki's first Book has been mostly replaced by a new

one. The last Book is admittedly of a second hand. Besides, there are many interpolations throughout the Books. Side by side with Valmiki's sober language, elegant ideas and correct chronology, there appear the monstrous, the improbable and the ludicrous. However, with patient and careful toil, we can glean from it some facts that help the sound framework of dynastic annals.

(*b*) The Mahābhārata :—Like the Ramayana, it is, in its present form, a quite new book altogether. It is rightly called the "Encyclopœdia of Hinduism." Compared with it, the poems of Homer are but mere pocket-books. The original poem called the "*Bhārata-Sanhitā*" in 8,000 slokas, lengthened to 24,000 slokas afterwards, was mainly historical. This historic portion is still available in the present grand epic. The incidental mention of mighty kings and their deeds, here and there throughout the epic, enables us to correct and corroborate the bare king-lists of ancient dynasties. The "*Peace-Book*" (S'ānti-Parva) abounds in historical allusions relating to the most ancient and other periods of our history. Besides, the epics are valuable as traditional pictures of social life in the Heroic Age.

(iv) The Historical Works.—(*a*) The *Rajatarangini* (the Kashmir Chronicle) : Very cautious use of its confused mass of ancient tradition, should be made. (*b*) *The Kumarapala Charitra.* (*c*) The *Khoman Raesa.* (*d*) *Prithwiraj Raesa.* (*e*) *Rajavali* &c. &c. (*f*) The Pali histories of Ceylon. The *Dipavansa*" and *Mahāvasa* of the 4th and 5th centuries A. D mainly relate to the incidents of the Maurya dynasty.

(*g*) The *Jataka stories* occasionally give the political history of India in the 5th and the 6th centuries B. C.

(*h*) Several Jain Books, esp. the "*Satrunjaya Mahatmya* of the 5th Century A. D.—give numerous historical allusions and statements of no mean value.

(*i*) The Puranas :—They may be classed under three groups. (*a*) The Hindu Puranas (*b*) The Jain Puranas and (*c*) the Buddhist Puranas. Most of the principal Puranas of these three classes contribute much to our ancient history. Their historical chapters contain the most regular acoounts of our historical traditions. Some of them give king-lists and genuine facts from the earliest times down to the Gupta period in the 5th century A D.

Before 1200 B C., '*itihasa*" (history) and *Purana* (theogony) were two distinct subjects. Gradually, the professional Puranists divided the "*Purana-Sanhita*" of Vyása into 18 principal branches, adding thereunto new materials age after age. The *Purana* was in existence long, long before 1,200 B. C. The chief 18 Puranas and the numerous minor Puranas, all turn to history more or less. The dynastic lists appear in many. The *Vayu* (composed perhaps in 300 A. D.)'the *Matsya* (perhaps in 400 A. D.) the *Vishnu* (composed perhaps in 450 A. D.) *Brahmanda* and the *Bhāgábata* (composed much later). The king-lists of the last two are incorrect and corrupt. But those of *Vayu*, *Matsya*, and *Vishnu* are full and more or less authentic. The *Bhabishya* also gives many facts.

In some cases, the evidence of the *Vishnu* has been found inferior to that of the *Vayu* and *Matsya*.

On the authority of the Puranas, the well-informed English Scholar, Mr. V. A. Smith observes as follows ;—

"Modern European writers have been inclined to disparage unduly the authority of the Puranic lists, but closer study finds in them much genuine and valuable historical tradition. For instance, the Vishnu Purana gives the outline of the history of the Mauryya dynasty with a near approach to accuracy and the Radcliffe Ms. of the *Matsya* is equally trustworthy for the Andhra dynasty. Proof of the surprising extent to which coins and inscriptions confirm the *Matsya* list of the Andhra line, has been recently published."

Tod, Dr. Fleet and severai eminent scholars have expressed a similar view on the Puranas-

(*j*) Tantras—Their historical notices and geographical elements furnish good materials occassionally.

(*k*) General literature and semi-historical romances—their incidental historic items only.

II. ARCHÆOLOGICAL EVIDENCE.

(i) Epigraphic :—This is the most secure source. It gives the correct knowledge of many periods. It is obtainable from Asoka's Edicts, record on tablets of stone and copperplates and towers &c. The oldest insription is said to be the dedication of the relics of Buddha (a few bits of bones) by his Sakya relatives in the Piprahwa Stupa about 483 B. C. (Dr. Hoernlé gives this date, but others suggest 450 B. C.)

But recent adverse criticism has disbelieved this theory. So, the next oldest known inscription is that of 250 B. C.

(ii) Numismatic :—Here is another secure and fruitful source of our history. All traditions point to the general currency of a gold coin called *nishka* in ancient India, for commercial and donative purposes. Future explorations of Taxila, Oudh, Delhi, Muttra &c. will no doubt bring to light many of those coins to the delight and wonder of the literary world. From 327 B. C., various kinds of coins abound and furnish bare facts and aid the research scholars much. They form the sole evidence for the Indo-Greek and the Indo-Parthian dynasties of Indian rulers.

III. Contemporary & Other Similar Works.

(i) The Kalpa Sutras.

(ii) Sanskrit Grammars.—"Linguistic specialists have extacted from Sanskrit Grammers and the like works, many incidental references to ancient tradition, which collectively amount to a considerable addition to historical knowledge"

(iii) Architectural remains.

(iv) Astronomical and Geopraphical works.

(v) The Ramayans ; Sanskrit Rhetorics ; Hari-vansam, Raghu-Vansam, and other poems ; Biographies-such as Sali-vahana Charitam, Sriharsha Charitam, Vikramanka Charitam, Rama Charitam. (a poem on the Pala dynasty of Bengal) &c ; Prabandha-kosham, Katha saritsagara, and other Tales and Novels.

(vi) The Local Annals of Nepal, Orissa, Assam. Mysore, Rajputana, Guzrat, &c.

(vii) Other works in Sanskrit, Prakrit and Tamil.

(viii) Jain Works in general, esp. the Jain accounts of the Chalukya dynasty of the West.

(ix) Geological Researches of India.

(x) Pedigress and successions. (xi) Official Records.

(xii) Ancient Paintings, Sculptures & bas-reliefs.

(xiii) Dynastic archives and chronicles.

(xiv) Introductions and colophons of literary works.

(xv) Medals, grants and manuscripts.

(xvi) Sanskrit Dictionaries.

IV. Foreign Notice.

This embraces the accounts of Foreign Travellers and Writers and also the references in books and monuments of other nations.

A. Western Intercourse with India before the Christian era.

(*a*) The Egyptians. The mythological accounts of Osiris and Isis, having political connection with Ancient India, apparently deserve no special notice but still may be belived to have strong back-ground of facts. They were the first to import the "wondrous products of Arabia and India."

(i) Under the king Saukh-ka-Ra, the first "Ophir Voyage to Punt (Perh. Somaliland) and Opnir (Sanskrit *Sauvira*, lying on the eastern shore of the gulf of Cutch, Western India) was accomplished, its leader and guide being Hannu, 2,500 B. C. (H. H. W. Vol. I. P. 108-9.

(ii) Dr. Royle has shewn some points of similarity between ancient Egypt and ancient India and has microscopically traced *indigo* (specially an Indian product) in the blue stripes of some Egyptian mummy cloths.

Dr. Royle s Essay on the Antiquity of Hindu Medicine P. 129-137.

(iii) The Oid Testament, Book of Genesis (XXXVII, 25) tells us that "the Ishmeelites coming from Gilead with their camels bearing spicery and balm and myrrh, were going to carry them down to Egypt."—1729 B. C.

(iv) "Greek historians have made the Pharaoh Ramses II (Sesostris) penetrate and subdue the countries of Media, Persia, Bactriana and India, as far as the ocean and even say, he penetrated Europe as far as Thrace, where his course was only checked by want of supplies."—H. H. W. Vol. 1. P. 146. Date perh. 1300 B. C.

Dr. Robertson has discredited it as "an invention of the Egyptian priests." But the Editor, H. H. W., however says :—"Such vague traditions probably represent a racial memory of actual historical events, distorted, of cousrse, as to all details."

(*b*) The Assyrians.—(i) Tradition affirms that the Deva-Aryans of the North were notorious for their drinking of *Surā* (wine). Hence they were called *Suras*. Another clan refrained from liquor and differed in their form of worship, eating, drinking &c. They were therefore ridiculed as *A-suras* *i. e.* people without wine, 'teetotalers,' On political grounds, hostitities ensured between the two tribes known as the "Deva-

Asura War' lasting 32 years off and on. A section of the Asuras, being defeated in the conflict, were forced to leave the North and take shelter in Persia and Turkey. Vritra and his brother Bala founded kingdoms in Persia, and Turkey. Their defeat and exodus are clearly shown in the Rig-Veda (R. V. I. 80.2 : III. 33. 7 ; Dr. K. M. Banerji's *Aryan-Witness* P. 62). It is not to be supposed that the Assyrians were Aryans. The leaders Vritra and Vala (Bala or Bel) no doubt took small Aryan bands with them. Hostilities renewed with the Deva king Indra : A treaty followed. But sometime after, Indra treacherously broke the terms of the treaty," killed Vritra in an unjust battle and assumed the glorious title of *Vritraghna i.e.* killer of Vritra (Mahabh. see *post*). The date perh a little before 2800 B. C. The Assyrians burned with revenge and never forgot the Indians. Vague traces of Assyrian attacks on the sea-coasts of Western India are found in the Rig-Veda and elsewhere.

(ii) Zonaras, an author says that when hostilities broke out between the Assyrians and the Median King Ky-kius about 620 B. C., a Hindu Raja agreed to arbitrate between them and wrote a letter to the King of Media. Babylon occupied a favorable position for peaceful commere. Mesopotamia accupied the very centre of the world of ancient civilisation. It was the connecting link between Persia and India on the one hand and Lydia, Syria and Egypt on the other. Even Chinese ideas were to some extent accessible through the mediation of India." H. H. W. Vol. I. P. 472.

(iii) "The pictures on the black obelisk of Shalmaneser II. show us such beasts as apes and elephants, being brought as tribute to the conqueror, confirming in the most unequivocal way the belief based on Ctesias and Strabo that the Assyrians held commercial relations with India."

H. H. W. Vol. I. P. 484.

(iv) "The muslins of Dacca were famous in the Roman and even Assyrian time."

Lee-Warner's Citizen of India. P. II.

(v) The Babylonians imported the following of their commodities from India:—Precious stones, onyxes, dogs, dyes, finest wool, and spices &c.

H. H. W. Vol. I. P. P. 487-90.

(vi) Ctesias tells us that the Assyrian Queen Semiramis invaded India in 2001 B. C. (?) and fought with a Hindu king on the right bank of the Indus, whose name is not known but whose title was *Sthavarapati*, Greek *Stabrobates*. We shall discuss this, later on.

(c) (i) The Phœnicians (Lat. Pœni, Rigvedic Sanskrit *Pani*-traders)—most probably Aryans,—had established their colony on the Levant sea as early as 2800 (?) B. C. The *Panis* were a section of the Asura-Aryans. They were traders, from root *pan* to trade. cf. English *Company*. Com = Skr. Sam = together, and *pan* to trade: so it means a "body of men trading together." They are abused in the Rig-Veda as faithless, treacherous and deceitful—an idea maintained also by the classical authors of Europe. (Vide R. V. I. 33. 5; VI. 51. 14; VII. 6. 3). Tyre was built in 2750 B. C.

Their trade-empire extended from Great Britain in the north-west to India and Ceylon in the south-east. They came to India about the 14th or the 13th century B. C Long, long before 561 B. C. when the Persians conquered Babylon, the Phœnicians had settled themselves on the Bahrein Islands in the Persian Gulf, for pearlfishery and the Indian trade. (Dr. Royle's Essay. P. 122). They carried on their trade by the Red Sea along the caravan road from the shores of the Persian Gulf to the Mediterranean coast. They imported from India diamond, pearls, gold, tin, various spices, onyx and agate, ebony and ivory, rich carpets, garments and embroidery &c.

(ii) Some scholars have hunted out from the poems of Homer (11th Century B. C.) Sanskrit names of things transmitted to Greek by the Phœnicians. For instance, Homer's use of "*kassiteros*" is Sanskrit *kastira* (tin). Again; at several places, Homer referred to the skill of the "Sidonian artists" when he mentioned the "Silver vase", costly carpets and garments &c." But Sir George Birdwood says that "these articles of luxury, though latterly produced in Sidon itself, came originally from India" (Ind. Arts. of India. P. 263-64.)

(*d*) The Jews :—We have no proofs of any Jewish trade with India before 1050 B. C. However, there are allusions to extensive caravan routes in several passages of the Old Testament.

(i) The Jewish king Solomon was the first to give great impetus to trade. He even founded a seaport at Ezion-Gaber (992 B. C.)

(ii) The ships of Solomon sailed from Ezion-Gaber under the guidance of the mariners of Hiram and returned home in 3 years, laden with the gold of Ophir, Sanskrit. *Sauvira*—Coptic 'Sophir' or "Sofir" (India). Its '*almug wood*' (red sandal wood), *apes*, Sanskrit *kapi*, Hebrew *kof* (monkey), *peacocks*, *Heb. tukkim*, Malayalam *tokei*, Tamil *siki* Skr. Sikhi ; and *ivory* (shenhabbim, Sanskrit *ibha*=an elephant.) were also imported.

NOTE :—There appears to be some discrepancy among the scholars regarding the identification of *Ophir* Various countries have been proposed such as India, Ceylon, Peru, Rhodesia &c. The form of the word suggests that *Ophir*=*Sophira* or *Sophara* was Sanskrit, *Sauvira*—a sea-board tract between Sindh and Gujrat. The mention of *Berygasa*, modern *Broach*, Sanskrit *Bhrigu-kachchha* in the same commercial period suggests that these western parts of India were in direct commercial contact with the west.

(iii) The Jewish commercial spirit did not survive Solomon even a hundred years. So, we no more hear of them.

(*e*) The Greek Notice of India :—(i) The Mythological Accounts. Bacchus and Heracles are said to have come to India, lived here and left children. (Strabo, XV. 7-8, McCrindle). The followers of Alexander and even Megasthenes believed these, though generally they are supposed to be quite false. We think, the tradition is not void of truth altogether, though distorted, magnified and wrongly identified sometimes.

(ii) Reference in Homer (11th C. B. C.) Dr. Schwanbeck holds that the Greeks of Homer's time knew India: Homer's "righteous Ethiopians of the east"—meant the Indians. In *Odessey*, Book I, Homer refers to India in a very general way. Homer in his *Iliad*, P. 230 speaks of the Eden fountain thus :—"Finally identifying the place beyond all question, we have the "Eden fountain" whose waters part into 4 streams following each in opposite direction". Oxus (Skr. *Wankshus or Chakshus*), Obei (Vedic *Yavyavati*), Hsito = Skr. Sita or Sira, now Yarmond and the Ganges. Homer's use of *Kassiteros* (tin) is Skr. Kastira = tin. Sir G. Birdwood gives a number of Homeric passages describing costly garments &c.—originally going to Sidon from India. (Indus. Arts. of India P. 263-4). For references in Homer, see Iliad, XXIII, lines 865-70... Pope; Iliad. VI. lines 358-67. Pope; Iliad XXIV. lines 281-4...Pope.

(iii) Anaximander (B. C. 610-547): The first Greek geographer, prepared an abstract of the world. It is not yet known if he ever mentioned India. But his preceptor—the philosopher Thales derived the origjn of the world from "primal waters"—a clear Hindu theory of old. Empedocles, Anaxagoras, Domeoritus came to India to study philosophy.

(iv) Pythagoras (6th C. B. C.) "His theories and ideas throw much light on the prevailing ideas of the Hindus of that age."

(v) Skylax and his followers 541-40 B. C.

(vi) Herodotus (450 B. C.) gives full & valuable facts regarding the relations between India and the Persian Empire. Book III, Chap. 98—106.

(vii) The accounts of Ctesias are of little worth, as they only narrate the travellers' tales about the wonders of India. (401 B. C.)

(viii) The accounts of the historians of Alexander, (327 B. C.) and of the ambassadors Megasthenes and Deimachus (close of the 4th C. B. C.)

(ix) Mc. Crindle's following six useful books about the Greek and the Roman notices of India:—(1) Ktesias (2) Indika of Megasthenes and Arrian (3) "Periplus of the Erythræan Sea" (*i. e.* Guide to the Red Sea). This *Red Sea*—means, that between Arabia and Africa, and also the easternmost part of the Arabian Sea, close to the west of Gujrat. (4) Ptolemy's Geography. (5) Alexander's Invasion. (6) Ancient India—as described by other classical authors.

(*f*) The Persian Notice.

(i) The Indian invasion of Cyrus happened in 541-40 B. C. A Hindu Raja sent envoys and coins to Cyrus.

(ii) The first Persian notice of India appears from the two inscriptions of the Persian king Darius, son of Hystaspes, at Persepolis and Nakashi-Rustam. The latter is dated about 486 B. C.

Rawlinson, *Herodotus*. Vol. 2. P, 403, IV. 207.

(iii) Hindu soldiers shared defeat with the Persians under Mardonius at Platæa (480 B. C.) in Greece when Xerxes attacked Greece.

The Persian occupation of the Indus Valley. Hindu soldiers fought with Alexander on the side of the Persian monarch Darius (4th C. B. C.). Besides soldiers, many Indians of learning and art lived in the Persian Court. Indian wisdom spread to the west through Persia. Striking resemblance between Indian and Greek Philosophy and drama is perh. due to that.

Persian influence on India: Dr. Spooner speaks of the Zoroastrian Period of Indian History. J. R. A. S. 1915: Persepolis and Pataliputra bear resemblance in architecture &c.

B. Eastern Intercourse of India.

(*a*) The Chinese Historians.—The two Encyclopædias of China give descriptions of the intercourse and trade by sea with China from the 7th century B. C. to the 17th century A. D. Wi-lio written between 239—65 A. D. gives us the valued information of the Kushan occupation of Magadh in the 3rd century A. D.

(*b*) The Chinese Indian Travellers. Some 45 are yet known.—(1) Ssu-ma-ch'ien, the Chinese "father of history" wrote his work about 100 B. C. He tells us much about the early annals of India.

(2) Fa-Hien in India (399 A. D. to 414 A. D.)—during the Gupta rulers, notices the Gangetic Valley-mainly

(3) Yuan Chwang (629-645 A. D.) His book is entitled "A Treasure-house of Accurate Informations." (4) I-Tsing and others. Give full accounts of India.

(*c*) Inscriptions from the Hindu colonies of the Malayan Peninsula and the Malayan Archipelago furnish some facts.

(*d*) The *Brahmánda* Purana and the Jain Sanskrit work, the "*Satrunjaya Máhátmya*", written about 420 A. D. corroborate many points of Hindu intercourse with the East.

(*e*) The great maritime activity of the Cholas of the 11th century A. D. is shewn by many points of eastern reference.

THE MOSLEM NOTICE OF INDIA.

The first Moslem invasion of India was in 636 A. D. Moslem Conquest of North India happened by 1200 A.D. Of the Muhammadan writers on Ancient India in the intermediate period, 7 as yet are known :—1. Sulaiman. 2 Ebn Khurdatba. 3. El Masudi. 4. El Ist-khiri. 5. Ibn Haukal. 6. El Edrisi. Their accounts tell us much about our political history.

7 ALBERUNI (1030 A. D.)

(He came out to India in the train of Sultan Mahmud of Gazni. He was a learned mathematician and astronomer. After having studied Sanskrit in India most diligently, he wrote his famous work entitled; '*The Tahkik-i-Hind*' (An Enquiry into India) which furnishes a very good account of Hindu manners, science and literature, though little of political history.

MODERN RESEARCH.

India owes a deep debt to the patient research of both Indian and Foreign Scholars, for the gradual recovery of our lost or forgotten history. No living lips can describe even a part of the great services done to India, by the first great English Scholar, Sir William Jones. Sir William was a great master of Latin and Greek. In India, he soon became proficient in Sanskrit. He soon discovered that the Hindu Chandragupta was no other than the Sandra Coptos of Alexander's historians. This discovery of synchronism proved as a *sheet anchor* in the obscured Hindu chronology. His English translation of *Sakuntala* produced a thrill in England and elsewhere. His monumental work was, perhaps, the establishment of the Asiatic Society of Bengal at Calcutta, 1784 A. D and a Journal connected therewith. Jones aimed at a reconstruction of the Hindu History, but being busy with modern Sanskrit literature, he could not recover facts. He was followed by Colebrooke, a gigantic figure whose genius illumined every branch of Hindu learning. He left India in 1815 A. D. Col. Wilford was another great Scholar. His learned papers are preserved in the Vol. X. of Asiatic Reseaches. His wonderful array of facts indeed overwhelms all readers with a deep sense of his vast erudition; and the accuracy of his references and the correctness of his data cannot be doubted. Colebrooke was followed by Prof. H. H. Wilson. He translated the *Vishnu Purana* and from the Ancient King-lists and other

materials, wrote a history of the Hindus; but it was rejected by the scholars. We next find Dr. Miller in the field.

After the establishment of the Royal Asiatic Society in London in 1823 A. D., the attention of all Europe was directed to the Indian antiquities regarding religion, society, philology, philosophy, politics, architecture, arts &c.

Justice Pargiter's "*Dynasties of the Kaliyuga*" gives solution of many knotty points,

Princep's place is very superior in the field of Indian Research. His first decipherment of the Asokan inscriptions illuminated a considerable portion of the Buddhist history of India. His discovery of many new truths from his collection of coins of Western India, cleared the history of the post-Buddhist dynasties. His proposal for an epigraphic arrangement was not carried out owing to his early death at 40.

Dr. Burnell's discussion of the Palaeography of the Deccan. Decipherment of coins and inscriptions of the South. General Sir Alex. Cunningham's publication of Asoka's Edicts. (1877)

The Bombay Civilian Dr. Fleet's Catalogue of Gupta Inscriptions and his solution of Gupta Chronology.

Prof. Keilhorn's 'Epigraphy' of North India, published in parts.

Mr. Luther's Epigraphy of Brahmi Inscriptions. Mr. Louis Rice's Epigraphy containing over a thousand inscriptions of South India, much helps the reconstruction of Southern History.

Numismatologists :—(1) Rapson : *"Indian Coins"* (2) Cunningham's "Coins of Ancient India and Coins of Mediœval India. (3) Von Solett, P. Gardener 'The Coins of Greek and Scythian kings of Bactria and India in the British Museum. (4) V. A. Smith's 'The Gupta Coinage,' The Andhra History and Coinage. Catalogue of Coins in the Indian Museum. (5) Allen's Catalogue of Gupta Coins &c.

Besides, the labours of J. Fergusson, M. Kitto, Edward Thomas in North India ; of Sir W. Elliot in South India. Col. M. Taylor and Dr. Stevenson's works in Western India—deserve special mention and thanks.

German Scholars :—Dr. Fryankie, Prof. Leggie, M. Fowcher, Prof. Grunwadell's researches on the "Saka Dynasties."

Prof. Rapson's labours on the *"Kshatrapa Rulers"* *i. e.* Scythian Viceroys of Gujrat, give detailed accounts. Col. Tod's *Rajasthan* gives a systematic account of the Rajputs and heir remote ancestors.

A. K Forbes gives a History of Gujrat."

V. A. Smith's *"Early History of India."*

Indian Scholars :—(i) Dr. Rajendra Lal Mitra : His labours on the Pala, Sena, Ganga and the Kesari Dynasties of East India. (ii) Dr. D. R. Bhandarkar's 'Early History of the Deccan.' (iii) Dr. Bhowdaji : 'History of Western India' and especially, his labours on 'Vikramaditya' ; Discovery of many new truths (iv) Haraprasad Sastri. (v) Dr. Bhagawan Lal Indraji. (vi) Dr. A. Coomarswami : 'Ancient India.'

Europe, America and our British Goverment here are spending lots of money for the recovery of Ancient Indian History. Our Indian Chiefs and other rich men take little or no interest in the matter. Recently, the Tata Brothers of Bombay have been paying twenty-thousand rupees or more a year for the excavations of ancient Pataliputra. May not other wealthy Indians follow the example of these noble Parsee Brothers ? But we must remember with a sigh that the noble example of Kalhana's attempt at historiography was followed by no Indian of the plains !

Elphinstone justly observed, 'As the rudest nations are seldom destitute of some account of the transactions of their ancestors, it is a natural subject of surprise that the Hindus should have attained to a high pitch of civilisation without any work that at all approaches to the character of a history." Though things have mended much in these 80 years ; though liberal education, research, libraries, museums, first-rate journals, easy steam communication with Europe and America &c—have offered good many opportunities ; yet, has the world heard of a regular history from any Indian ?

CHAPTER II.

§ 7. Hindu art of writing.

The edicts and inscriptions of Asoka the Great had long baffled the skill of the early scholars to decipher them. In 1795, Col. Wilford thought them to be of Pándava origin. In 1809, Sir William Jones tried to decipher them but in vain. He, however, concluded that the Indian alphabets were children of the Semitic alphabets. In 1821, Cope and others supported Jones. Lapsius wrote a paper endorsing Jones's view (1834). Sterling in 1834 visited Khandagiri in Orissa, examined the letters incribed there and thought them an imitation of the Greek alphabet.

Thanks to the genius of J. Princep whose efforts first deciphered the Asoka edicts. His first detection of the words "*danam*" and "*Piyadasi*" led to his future discovery in 1837-38 :—(a) Facsimiles of Ancient Inscriptions lithographed by J. Princep. J. A. S. B. Vol. VII (1837). (b) "Alphabets from the 5th century B. C. up to their present state." J. A. S. B. Vol. VII. (1837). (c) The Delhi Pillar Explained"—Ibid. In Asoka's times—3rd century B. C., two quite distinct alphabets were in use, viz. *Indo-Bactrian* (Kharosthi, Sanskrit. Kharostri) in the N. W. Frontiers and *Indo Pali* in India.

Theories as to the origin of the Indian alphabets :—

1. Princep gives it a Greek origin. A. Muller, M. Senart, M. Joseph support it.

2. Dr. Wilson—"the Indian alphabets were made after the Greek or Phœnician model."

3. Sir Wm. Jones gives it the Semitic origin.

4. Weber, Benfey, Pot, Westergird, Buhler, Max Muller, F. Muller, Sayce, Whitney and Lennermot... believe in the Semitic origin or influence of the Indian alphabet.

5. Dr. Dickie:—"The Cuniform Assyrian alphabet, with the aid of the South Semitic alphabet has fathered the Indian alphabets.

6. Dr. Burnell—The "Indian alphabet is originated by the Aramæan alphabet. That alphabet was once current in Persia and Babylonia."

7. Benfey speakes of the Phœnician origin. Dr. Taylor objects to that. For, the Phœnician trade ceased with India by 800 B. C., If Phœnician alphabet would come to India in Solomon's time, then in 700 years (from 1,000 B. C. to 264 B. C), there would arise good many alphabets in India before Asoka. But in Asoka's time, we find only one alphabet in Western India. Moreover, research has hitherto brought to light no alphabet in India before the 6th century B. C. Further, there is no resemblance between the Phœnician and the Indian alphabets.

Dr. Taylor's History of the Alphabet, Vol. II. Dr. Taylor also contradicts Burnell's theory.

8. Dr. Taylor's theory—"The Indian alphabet owed its origin to the Sebian alphabet which was an offspring of the Phœnician alphabet." Through the connection of

India with the western world by both land and sea, the Indo-Bactrian alphabet had entered N. W. India by the Khyber Pass. The alphabet of the western India had come trom the west by sea. Yemen of Arabia was a great centre of trade from 1,000 B. C. There was the exchange of all commodities. Egypt brought cloths, glass and papyrus. Syria brought wine, oil, brass. Phœnicia brought arms &c. And India would send ivory, gold, precious stones and other articles. At first the Sebians were the leaders and immensely rich. Trade of Yemen with Egypt was in full swing till 2500 B. C, and with India till 1000 B. C. Even under the Ptolemies, the Egyptians never traded with India direct. The large Sebian ships would visit the Red Sea, Persian Gulf, the African Coast and the mouth of the Indus. The *Periplus* also states that Aden was the centre of trade. In the beginning of the 2nd century A. D., Indian goods were cxchanged at Diocoridus Islands near the Somali coast. Thus the Sebian alphabet—itself a branch of the Phœnician—had an ample opportunity to come to India.

The point is briefly this :—The Indians before the 6th century B. C. knew not the art of writing. The merchants of western India brought an alphabet from the west, in the 7th or the 8th century B. C., for their commercial purooses. The Brahmins soon borrowed it from the merchants and made it all their own, of course in a quite altered form, called the "*Brāhmi Lipi*" which afterwards became the parent of the various Indian alphabets. The other alphabet used by Asoka—in the

N. W. Provinces soon fell into disuse, as it did not suit the Indian tongues."

Two reasons mainly led to such an inference :— (1) Absence of any archæological evidence to show that writing did exist in India before 600 B. C. (2) Presence of several Sanskrit texts to show that knowledge in Ancient India was mainly transmitted by means of a highly trained memory.

Almost all have ignored the originality of the Indian alphabet. We, however, find two great figures holding a contrary view upon this :—

(1) "The peculiarities of the Indian alphabet demonstrate its independence of all foreign orgin and it may be confidently urged that all probabilities and inferences are in favor of an independent invention."

Prof. J. Dowson, J. R. A. S. New Series Vol. XIII.

(2) "It (the Indian alphabet) must have been local invention of the people themselves for the simple reason that there was no people from whom they could have obtained it."

Cunningham's Corp. Ins. Indicarum,

(3) "Formerly, there was hieroglyphic writing in India and Asoka's letters were fashioned in imitation of that."—Ibid.

Unlike Ancient Egypt and Assyria, India is highly rich in tradition—secure tradition, I may say. Of course, the evidence of tradition is rather inferior, yet doubtless, it has a high degree of probability. All traditions point to the fact that our remote ancestors were not ignorant

of the art of writing. The following will bear out its truth to a great extent :—

(1) The Vedas—(a) R. V. X. 71. 1-4.

"Children first know the names of objects; that is their first step towards learning a language; their inner thoughts and language gradually develop through the grace of the Goddess of Learning." (1)

"As they cleanse *saktu* (powdered grain) with a sieve, so have the wise purified language by their intellect. That refined tongue gives them many benefits. In the composition lies fortune." (2)

"The wise find their way to language by means of sacrifice; thus they got the language which the seers had in their minds. Having got that, they spread it everywhere. The 7 metres utter prayers in that language.' (3)

"Some see the words, and yet cannot make out the sense; some hear words, but fail to understand their meanings! As a loving wife, dressed in her gayest, reveals her person to her own lord, so does the goddess of speech reveal herself only to her chosen few. (4)

(*a*) Again, R, V. X. 71. 7. "Those who had eyes and ears *i. e*, wisdom, attained extraordinary power in expressing their ideas" Besides, there are other riks in the Rig-Veda that show the existence of writing.

(*c*) The Brahmana Works of the Vedas :—(i) The *Kausitaki* Bráhmana (VII. 6) has it—"Pathyásvasti (a goddess)—knows the "northern region." Now, Pathyàs-vasti is *Vach* (the goddess of speech). Hence in the northern region, speech is better known and better

spoken; and it is to the north that men go to learn speech. It is said that men listen to the instruction of any one who comes from that quarter. For, this is renowned as the region of speech."

Muir's Org. Sánskrit Texts P. 338,

NOTE. Formerly, Aryans from India used to go to *Uttara Kuru* &c—to study science, language &c. *Pathyásvasti*—an Aryan woman of ancient Afghanistan, went to the north, studied there and obtained the title of *Vāk i. e.* Sarasvati.

(ii) The *Gopatha Brahmana* of the Sàma-Veda describes and discusses alphabet and letters.

(iii) The *Tandya Brāhmana* also hints at alphabet and letters.

(2) The Vedangas :—(*a*) Sikshá (*i. e.* Training of Articulation). All early grammarians insisted on the distinct and correct articulation of letters and sounds, as, otherwise, the gods would be displeased and would not give good. Even Panini—the last of the Vedic grammarians (fl. about 800 B. C.) says in his work on Sikshá —"The letters should be so uttered that they are neither indistinct nor eaten" &c. He further states in the same work that according to Mahesa, there are 63 or 64 letters. Brahmá also confirms it.

(*b*) Kalpa *i. e.* the Treatise on Rites and Rituals.

The science of Geometry (Sanskrit *S'ulva Sástra*) forms a part of it, originating from the varied forms of altars. In M. Sanskrit, it is called *rekhá ganita i. e.* dineal measurement of plane surface. The words *rekha*

(line) and *lekha* (writing) are radically the saue. The former applies to geometry, while the latter to the *lineal representation of ideas or* thoughts *i. e.* writing. These two are kindred. The existence of the former shows the existence of the latter These "Rules of the Cord" form a part of the Taittiriya Sanhitá of the White Yajur Veda of the 14th century B. C.

(*c*) Vyakarana (Grammar) :—Formerly the people of Central Asia spoke a free tongue, called *Bálhika Bhāshā* or Brahma Bhāshā. At the request of the learned Aryans, Indra, Chandra and Mahesa wrote the first scientific grammars. From that time, the chaste tongue—*Sanskrita* came to be used. These grammarians invented letters. *Brahmá*—the first Aryan Pope, perfected and introduced the alphabet, afterwards known as the *Brāhmi Lipi*,—father of the alphabets *S'ārada̅*. *S'riharsha* and *Kutila* and grand-father of the later Indian alphabets. The *Brahmi-Lipi* was the alphabet of the Aryans and *Mahesa* their grammar. Panini has quoted the alphabet of *Mahesa*. As the great English poet Spenser tried in his poem to preserve the old school, so Valmiki, Vyasa and his disciples tried to preserve the old Vedic School. Vedic Sanskrit prevailed till 1000 B. C. From 1000 B.C. to 700 B. C. sacred Sanskrit and secular Sanskrit flourished alike. From 700 B. C., Pali reigned supreme for at least five hundred years, Panini flourished about 800 B.C. and compiled his "*Grmmar in Eight Lectures*" to serve both secular and sacred writings.

(i) Panini's Grammar contains the words *libi* and *lipi* (alphabet) *Nishka* and *Rupya* (coins).

(ii) The 14 rules of Mahesa quoted by Panini in the beginning of his grammar, show the divisions of the alphabet.

(iii) Panini frankly admitted his debt to his predecessors like Yáska, Páraskara, Sákatáyana, Vyása and his disciples whose works he had consulted and whose rules he had quoted in his grammar.

(iv) Panini has used the word *grantha* (a written book) 4 times in his grammar.

(v) He has used the word *Yavanāni'* (alphabet of the Greeks ?) which shows that other alphabets were then in use in India.

(*d*) The *Nirukta* (philology) of Yaska and Prosody also refer to the existence of an alphabet.

3. The Upanishads :—(i) The *Taittiriya, Sik-sha-valli* section, mentions *Varna* (letters), *Swara* (vowels) &c.

(ii) The *Chhāndogya Upa.* (P. 132) states that Indra invented the 14 vowels, Chandra invented the 4 aspirants S', Sh, S, H ; and Mahesa invented the 29 letters from *ka* to *wa*.

4. The Sanhitás (Codes) :—(i) Manu—Chap. VIII. sl. 47, 51-52.

"If a creditor applies to the king for the recovery of money from the debtor, then the king must first prove from the evidence of witness and *document*, the debt and then cause the amount to be paid to the creditor

Deva Lipi. (ii) The Garura Purana, Pt. I Chap. 209-216 deals with alphabet and grammar. (iii) The glory of the *Brahmi* or *Deva* alphabet has been recorded in different Puranas.

7. Other Notices :—(i) *The Bhāva-Prakāsa* (a medical work) states that Brahmā wrote in simple language a great work on medicine called the *Brahma Sanhita* in a lakh (100,000) of slokas. (ii) Trade concerns and State affairs required writing. A State could not but keep records. Dr. Fleet also speaks of our "ancient *archives*" (Imp. Gaz. of Ind. Vol. 2. Epigraphy, P. 4.) (iii) The Sanskrit Epics and the Puranas testify that the horse of a *Sacrifice* had to be let loose with a letter of challenge on the forehead of the beast, The Victor usually erected pillars of victory on the conquered tracts. They had to issue invitation letters to the conquered Chiefs, under imperial seal and signature, to attend a Sacrifice. Holy grounds were marked with sacrificial posts of metal &c. These were meant to proclaim their glories in written descriptions to the posterity.

(iv) All grants of lands, tributary engagements, contracts, treaties, lending &c—certainly required writing,

(v) The gold coins called *nishka* and other articles of gift often bore a description of the royal donors

(vi) Shafts, swords, rings., chariots &c—often bore inscriptions of their distinguished owners.

(vii) Letters passed between kings, private persons, merchants, lovers &c.

(viii) The Early *Rig Veda* of over a lakh of hymns, the *Rik Prátisákhyas* and the *Anukramanikás*—all very voluminous—were divided into Books, Cantos, Chapters, Sections, Subsections &c, &c. We cannot say if mortal memory, however trained, could remember those delicate things.

(ix) The largest number in the Hindu arithmetic is of 18 digits. How, without writing, such highly complex càlculations could be made ?

(x) The earliest alphabetists are said to have been the Egyptians, the Babylonians, the Phœnicians and the Chinese. These peoples were known to one another. Scholars hold that from China to Egypt, there was once one domain of great Aryan influence. They also hold that the people of Egypt, Chaldea and China, were perhaps a fusion of the natives and the Aryan intruders from Central Asia. The Phœnicians also were no other than Aryan colonists in Asia Minor. Their name in the Rig Veda was *Pani*, merchants, Lat. *Pœni*.

Find of some inscriptions in Asia Minor of the 14th century B. C. shows the invokation to the Vedic gods Varuna, Nasatya &c. The most probable fact is that the Aryan Panis first traded with the West ; afterwards a colony of them settled in Asia Minor.

Speaking of the Phœnician influence on history, the editor, *Historians' History of the World*" observes that (i) their position was more due to their circulation

of the cultures of the *eastern lands* to western countries than to their own creations.

H. H. W, Vol. 2. P. 353.

(ii) "Even Chinese ideas were to some extent accessible through the mediation of India."

(Do. Vol. 1. P. 472.)

(xi) Yàjna-Valkya (fl. perhaps 1350 B, C.) speaks of paper made of cotton and other materials. Nearchus also (4th C B. C.) refers to the Hindu manufacture of paper from cotton.

(xii) The ancient Hindus knew the approximate *shape* and size of their own land. (Cunningham's Anc. Geo. of India) They knew the distances of places all over India. The waysides were marked with *Krosānkas* (*i. e* mile-stones).



Seals-Steatite Mohanjo-Daro Indus Civilization

CHAPTER III.

§ 8. Hindu Chronology.

1. "Chronology" says Prof. Petrie, "is the back-bone of history." Judged by this, we Hindus have strong muscles, but a weak back-bone—more materials for reconstruction, but less secure chronology. Looking into our own chronology, we meet with two forms of it :—one *historical* and the other *monstrous*, meant to magnify things and thereby attract "lightless mass" towards Hinduisation. Needless to say that we have nothing to do with the yugas, the monstrous chronology and the legends. Though based on astronomical calculations, yet for historical purposes, the said monstrous chronology may be safely rejected.

2. In ancient India, 5 different kinds of years were current. Of them, the *solar* year of 365 $^1/_4$ days and the *lunar* year of 354 days were most prominent. In all secular matters, the *lunar* year has been ever in common use. Bhaskara in his *Siddhanta Siromoni* also states—"the measurement of months, days and year is regulated by the course of the moon."

3. We shall now consider the principal Eras of Ancient India and see which of them furnishes us with the sound chronological back-bone of our history :—(i) *The Gavam*-Ayana *i. e.* the Cows' Era (solar), used by the Vedic seers who reckoned such 460 cycles. 4 years made a *cow* or cycle. Therefore they counted 1840 years in all. As the initial or the final

point of it is not known, we better abandon it. (ii) *The Kaliyuga Era* (lunar) begins in 3102 B. C. *i. e.* 2950 B. C. (olar) (iii) The *Saptarshi Era* of Kashmir (lunar) begins in 3076 B. C. *i. e.* 2925 B. C. (solar). (iv) The *Yudhisthira Era* (1388 B. C.) is long dead. (v) The *Mauryya Era* (312 B. C.) now obsolete. (vi) *The Samvat Era.* 58 B C. (lunar), 56 B. C. (solar) (vi) *The Sakavda* (solar) begins in 78 A. D. (viii) *The Gupta Era* begins in 319 A. D. (ix) *The Harsha Era* begins in 605-6 A. D.

We find three *Kaliyugas* in our Hindu writings, viz, the Aryan Kaliyuga, the War Kaliyuga and the Astronomical but *imaginary* Kaliyuga of Brahmagupta (B. 598 A. D) Of these, the first is historical and genuine ; the second is a clever invention of the later Brahmins to magnify Krishna and to popularise his worship. The third, is to last 432,000 years and is an imaginary period and as such, falls beyond the domain of history. The *Mahabharata* and the Bhàgavata Purana are foremost in preaching the *War-Kaliyuga.* Hence the Kaliyuga Epoch, 3102 B. C is usually identified with the era of Yudhisthira and the date of the Mahabharata War. This wrong notion has seriously disturbed the balance of our Hindu chronology.

Then, what is the Aryan Kaliyuga epoch ? What is its historical origin ? The answer is clearly hinted in the Mahabharata, Peace Book, Chap. 59. The facts in full are given below :—

The moral fall of the Aryans, then living in and about the Kashmir Valley was rapid. The seers and the

sages lived apart from the mass; they seldom married and were mostly given to religious contemplation. The mass of the Aryans, without proper light and leader, soon became vicious to the extreme. Rape, adultery, theft &c., were committed most daringly Aryan nature ran quite wild. Brahmá, the greatest Aryan sage, came to know of these. To reform and regenerate the Aryans he held a council, desired the chief sages and seers to marry and have touch with the people. Many, however, refused to marry. But some 30 sages agreed. Brahmá himself married. The sages now became known as *prajápatis i. e.*, progenitors. Of these, there were seven wise brothers known in history as *Saptarshi i. e*, 7 seers. From them have come the high-caste Hindus of India. The national character of the Aryans was soon essentially reformed by the vigorous efforts of Brahmá who is further said to have drawn a long *Penal Code* for the regulation of society. This work, gradually condensed, gave rise to the *Niti-sastras* of Vrihaspati, Sukra, Kàmandaka, Chànakya and others.

To mark the epoch of this Aryan downfall, the Kaliyuga Era was established. It began from 2950 B. C. (solar) and continues to this day. The *Saptarshi* Era was founded in honor of the seven wise seers already referred to. It has ever been confined to its native place Kashmir. The difference of the two eras is (3102-3076) 26 years lunar = 25 years solar. Therefore 2950-25 = 2925 B. C. was the starting point of the *Saptarshi Era*. Doubtless, these two eras are historical. Here

is the beginning of our Hindu History.' We may place the rule of Manu VII, the first king of the solar dynasty approximately in the year 2800 B. C. or a little later.

Having fixed this outer limit of our chronology, we next proceed to determine the other important periods and points. According to some, Chandra-gupta, ascended the throne in 321 B. C. This is incredible. Alexander died in 323 B. C. How could Chandra-gupta, then a quite helpless fugitive—win North India and Afghanistan in two years? We are, therefore, inclined to think that he was crowned in 312 B. C., having fought and worked hard for 10 years (323 B. C to 313 B. C.) to build his empire. This also appears from the following ;—

"Sthūlabhadra—the 9th successor of Mahàvira and a minister of the 9th and the last Nanda, died either in 215 or 219 years after the death of Mahavira—the same year in which the last Nanda was slain by Chandra-gupta." (J. R. A. S. XI 246) Mahavira died about 531 B. C. or 528-27 B. C. Therefore, 531-219=313 or 527-215=312 B. C. The Mauryya Era in which king Khàravela of Kalinga dated his inscription—also proves the initial point of it as 312 B. C.

4. *The Nanda Dynasty.* Most of the Puranas assign to it a regnal length of 100 years (lunar). The *Vayu Purana* gives 96 years. Taking this minimum, we have 96 lunar years=93 solar. Therefore 312+93=405. So, Nanda the Rich was crowned in 405 B. C. Nanda ruled 40 years and his 8 sons, 53 years.

5. *The Saisunaga Dynasty* The Puranic figures of 362 years (Vishnu P.), 360 years (Bhagavata) and 332 years (Vayu P.) for only 10 kings, do not seem to be credible, though not altogether impossible. Taking 25 years to a reign, we can allow 250 years at most for the 10 Saisunaga rulers. 405+250=655. Therefore, the year 655 B. C. is the date when Sisunága-- the first king came to the throne. (a) The date of Buddha, the great Hindu Reformer, deserves here a passing notice. All traditions affirm that he died at the advanced age of 80. As this was acc. to the *lunar* measure, Buddha therefore lived 77 *solar* years. The date of Buddha's death is not yet finally settled. It was formerly believed to be sometime about the middle of the 6th century B. C. Later research of Fleet, Buhler, of Takakusu. (J. R. A. S 1905. P. 51) and Sarat Chandra Das, (J. R. A. S. Pt. I. 1886. PP. 193-203) proves it to be 487-86 B. C. 487+77=564. Therefore Buddha was born in April or early May, 564 B. C. and died in April or early May. 487 B. C.

6. *The Prádyota Dynasty.* The Puranas assign to the 5 rulers of this Line, a period of 138 years. But Pandit Kaliprasanna Vidyaratna, in his translation of the *Vishnu Purana* adopted 128 years, perhaps on good authorities. This minimum of 128 lunar=124 solar years. Therefore 655+124=779 B. C. witnessed the end of the Várhadratha dynasty and the beginning of the Pràdyota.

7. *The Mahábhárata War.* The *Vishnu Puraṇa* (IV. 24-32) states that from the birth of Parikshit,

grandson to Arjuna, to the coronation of Nanda the Rich, there elapsed 1015 years (lunar). Three other Puranas make it 1050 years ; the minimum 1015 = about 983 solar years. 405 + 983 = 1388. Hence it is highly probable that the Great War took place in 1389 B. C. November and December. Again 1389-779 = 610 years during which 23 or 22 kings ruled. *The Bhagavata Purana* gives the distance from the Great War to Nanda as 1,000 years Lunar = 969 years solar 405 + 969 = 1374. Therefore the date of the War falls on 1374 B. C. Needless to say that we prefer this latter date.

8. *The Date of the Râmâyana.* Râma preceded the Pàndavas by some 60 years only. Satananda, son to Gautama, author of the Hindu Logic, was the priest to the marriage of Rama and Sita Kripa and Kripi, grand-children of Satānanda, were afterwards fostered by king Sántanu of Hastinapur. Kripi was married to Droṇa—the military preceptor to the Kauravas and the Pándavas. Yudhisthira ascended the throne in 1388 B. C. Rama began to rule about 1450 B. C. Bibhishana, ally of Rama and king of Sinhala tendered his submission to the Pandava general, out on the conquest of Southern India. Of course, he was then in his green old age. The *Ramayana* was composed not later than 1435 B. C.

9. *The Solar Dynasty.* It is already noted that Manu began to rule about 2800 B. C. and the Mahabharata War came off on 1389 B. C. ∴ 2800 - 1389 = 1411 years + 61 kings of the solar line from Manu to Nala,

great grandson of Rama, gives an average of 23·2 years to a reign.

10 *Coming of the Aryans.* The Aryans had entered India long before the rise of the so-called Solar and the Lunar dynasties of N. India. Scholars disagree as to the earliest date of the Aryan invasion of India. T. eir views are noted below :—

(i) "It is purely conjectural"—Prof. A A. Macdonell.

(ii) Prof. Jacobi and others give the date as "at least 4,000 B. C.

(iii) General surmise, "2,000 B. C. or a little earlier.

(iv) "The beginning of this invasion................. dates from a vaguely-determined period *which can hardly be more recent than* 2,000 *B. C.*

Hist. Hist. of the World Vol. 2, P 483 &c.

Nobody can say exactly when the Aryans first came to India. Within historic times, the first Aryan occupation of India appears to have occured about 3,000 B C. or earlier. Owing to great political disturbances in Central Asia, many Aryans came out and settled in Western Asia, Babylonia Afghanistan and India about 2825 B. C. or a little later. Manu began to rule in N. India 2,800 B. C. The *Panis i. e*, Phœnicians founded their colony in Asia Minor in 2,800 B. C. The date of Manu is warranted by all traditions and as such may pass for historical date. The Egyptologists vary as to the initial point of their chronology: Some give it as 6,000 B. C. and some, as 3,000 B. C. *The Historians' History of the World* has adopted the mean *i. e*

against the *Sakas* was mainly and largely due to his people of Malwa. So, the era began as *Mālavabda i. e. the Era of Malwa.* By it, Vikrama perhaps showed both compliment and appreciation. However, it continued for several centuries unaltered Then, fresh successes of new Vikramadityas converted that running era into its later name of *Vikrama-Samvat.*

The following points regarding Vikrama's time and historic character will show that he was not a mere "*Wandering Shadow*" from the first century B. C. to the 6th C. A. D. :—

(1) Dr. W. W. Hunter once took from the Pandits of Ujjain a list of her rulers, which convinced him that the first Vikrama lived there in the first century B. C. and A. D.

(2) It is said that Vikrama was defeated or killed by the mighty Andhra prince Salivahana. This Salivahana was no other than *Sala,* native *Hala,* (V. A. Smith) a king of the Andhra list, ruling from "69 A. D. to 74" A. D. Vikrama came to the throne at 40. Therefore he ruled from 14 or 15 B. C. to perhaps 20 A. D.

(3) The glorious title of *Vikramaditya* (*a very sun in prowess*) was borne by 8 different kings, all noted in history and all fit to assume it. The first one must have been the greatest. Otherwise, the title could not be so *enviable.*

(4) *The Satrunjaya Māhātmya,* Chap. XIV., the oldest Sanskrit Jain work composed in 420 A. D. or

598 A. D. (Weber) says that "*Javada*, a merchant of Saurastra (Cathiawar) sent a fleet to China and the Eastern Archipelago, which returned after 12 years with a burthen of gold. The father of *Javada* lived in the time of Vikrama who was born 470 years after the death of Mahavira." Now Mahavira died in 527 B. C. Therefore Vikrama was born in B. C. 527-470=57 B. C.

(5) The parentage of this first Vikrama differs from that of any other known as Vikramáditya.

(6) The *Agni Purana* declares him of Scythian origin. This is only possible for the first Vikramaditya.

(7) Bhartrihari's ideas and language, used in the "*Centuries*," differ a good deal from those of the later authors.

(8) In the *Kumára-Sambhava*, Kàlidàsa refers to the evil influences of a Great Comet. This seems to show that Kalidasa had witnessed the rise of a Great Comet and its serious after-effects. India, Central Asia and Eastern Europe were then being convulsed by the Scythian invasions. The Great Comet was seen in India in 1910 A. D. It makes a cycle in 76 years. 25 revolutions take us back to 10 A. D. Vikrama assumed the reins of government in 14 or 15 B. C. Kalidasa therefore may have written his said poem sometime between 15 to 20 A. D.

(9) *The History of Oudh* tells us that the Mauryyas, the Greeks, and the Mitras ruled there; then came Vikrama who with his son, held it for 80 years. Then it was long under the Guptas of Magadh. To revive Hinduism,

Vikrama built 360 temples, there. Sravasti also was under Vikrama and his son for 14 years only. It is said that he occupied *Sravasti* 500 years (485 solar) after the death of Buddha. ∴ 487—485 = 2 B. C. He was an avowed enemy of the Buddhists.

(10) Kashmir was under the Guptas in the 4th Century A D. The *Vikramaditya* (not of *Samvat*) of the Gupta Family set up Pratàpàditya, a near relation, on the Kashmir throne, 343 A. D. (Raj-tarangini). (11) Yasodharman Vikramaditya placed Matrigupta—a poet of his court—on the Kashmir throne (about 558 A. D.) (12) Kalidasa's astronomical work the "*Jyotirvid Abharana*" shows that he wrote that sometime between 35 and 30 B. C. Both Vikrama and Salivahana were called *Sakâri i. e.* foe of the Scythians. Vikrama was called *Vikramaditya* and Salivahana—*Sakáditya*. The latter is also called *Sala*, *Sakendra* or *Saka-narapati* &c. The name Salivahana probably originated from *Sala-Sātavāhana*. The classical *Sala* corrupted into local *Hala*, mentioned on the Andhra list. V. A. Smith's descriptions of *Hala* entirely tally with the Hindu descriptions of Sala or Salivahana. Hala ruled from 78 A. D. The *Saka Era* is counted from his coronation (The Cave Inscription of Badami, 578 A. D.) in 78 A.D. The *Historians' History of the World* also has admitted this origin of the *Saka Era*, that began with the Andhras who brought it to their Magadhan Empire.

(13) Pankuo wrote his history of the *Han* dynasty of China about 80 or 90 A. D. He used *present tense*

in speaking of Kadphises I's subjugation of the 4 other Yue-chi tribes. Dr. Marshall in his paper on *Kanishka's Time* in J. R. A. S. April, 1915, shows Kanishka as subsequent to Kadphises I. So Kanishka could not be living in 57 B. C. to be the founder of *Samvat*.

(14) Vikrama's *Amara Sinha* was not the same as built the temple of Buddha Gayá in 500 A. D. Again, we hear of 5 *Varáhamihiras* ; (1) The first, author of the *Vrihad-Sanhita*, lived in 58 B. C. (2) The second, author of a revised edition of *Brahma Siddhánta*, lived in 80 A. D. (See *Jyotishi*. P. 62). (3) The third, author of the present *Vrihat Sanhitá*, lived in 285 A.D. (See, Vr. Sanhita. Chap. I. Sl. 2 ; also Chap III. Sl. 2.) (4) The fourth, author of the *Pancha Siddhántiká* lived in the 6th century A. D. (5) The fifth lived in 1600 A. D. (See Visvakosha.)

CHAPTER IV.

§ 9. The Pre-historic Aryans.

High Antiquity of Human Civilisation :—Human civilisation is old, very old. There is almost no definite knowing, through how many stages it has passed. We of to day cannot form a clear idea of it from the sketchy accounts preserved. Our own historians, if we may call them so, desire us to believe in about 80,000 B. C. as the date of the dawn of human civilisation. It is already stated that the grand period of one Manu, called a *Manvantara*, lasts 12,000 years (lunar). Six such Manvantaras are said to have already gone. And a considerable period of Manu VII, son of Vivasvan, has also already run. The notions of other ancient nations far surpasss those of the Hindus, as regards the length of periods. The Jewish and the Christian world alone long remained fettered with an imagined limit of time The following excerpts from the *Hist. Hist. of the World* will show what a great change has come upon them regarding their idea of the past :—

"Prior to 1859, the people of Christendom rested secure in the supposition that the chronology of man's history was fully known from the very year of his creation. One has but to look to the first chapter of Genesis to find in the margin, the date 4004 B. C. recorded with all confidence, as the year of man's first appearance on the globe. But half a century ago, research, chiefly of geological nature—revealed new and important facts as to the high antiquity of man. Now

the historian can speak of dates anterior to 4004 B. C. The Egyptologist is disposed to date the building of the Pyramids, a full thousand years earlier than that. And the Assyriologist is learning to speak of the state of civilisation in Chaldea some 6,000 or 7,000 B. C. with a certain measure of confidence. But he no longer thinks of these dates as standing anywhere near the beginning of history. He knows that man in that age, in the centres of progress, had attained a high state of civilisation and he feels sure that there were some thousands of centuries of earlier time during which man was slowly climbing through savagery and barbarism of which we have only the most fragmentary record. He does not claim to know anything of the dawnings of civilisation. Wherever he turns—in China, Egypt, Chaldea, India—he finds, at best, a period of only 8,000 to 10,000 years giving proof of a civilisation already far advanced. Of the exact origin, we know nothing absolutely. The creation of man with its fixed date is a chapter that has vanished from modern histories,"

H. H. W. Vol. I. Introduction.

Again, it says elsewhere :—

"Until the crypts by the Nile and the earth-mounds by the Tigris and Euphrates gave up their secrets, absolutely nothing was known to Scholarship of the main sweep of civilisation more anciently than about the 6th century B. C. Beyond that, all was myth, fable, unauthenticated tradition. And now the indubitable monuments of civilisation carry us back over a period, at least 3 times as great. Archbishop Usher's famed chonology

which so long dominated the ideas of men, is swept away. In the year 4,004 B. C., the so-called year of creation, vast communities of people, in widely separated portions of the earth, had attained a high degree of civilisation. The more recent excavations by the Americans at the site of Nippar have carried the evidence back to 6,000, even 7,000 years B. C. But note how these new figures disturb the balance of history. If our fore-runners of 8 or 9 thousand years ago, were in noon-day glare of civilisation, where shall we look for the much talked-of "dawnings of history"? By this new standard, the Romans seem our contemporaries in latter-day civilisation; the "golden age" of Greece is but of yesterday; the Pyramid builders are only relatively remote &c."

H. H. W. Vol. I. P. 625-26.

It is manifest from these that "the fabled glory of ancient India, Assyria, and Egypt, was no myth, but a very tangible reality." In the case of India, the architectural remains of the most ancient period, are almost wanting. Yet the scholars assign to it a very high, enviable and venerable position. The same view of India was expressed by Mr. Thornton in 1850, several years before the scholars published the wonderful results of their new research. The following points indicate the high antiquity of India:—(1) Her commercial intercourse with Ancient Egypt, Assyria and Assyrio Babylonia &c. (ii) Her ethnological similarities with the most ancient people of those countries. (iii) Her world-old traditions often garbed in mythological dress, There is still a class of scholars in Europe who fail to bring themselves

to believe the secure Hindu tradition. But eminent authorities are not wanting to hold that

(i) "There is no myth without its back-ground of fact." *H. H. W. Vol. II. P. 368.*

(ii) 'There is no smoke without some fire"—is a maxim which the historian should never overlook." (Ibid.)

(iii) "Under the embellishments of the story, and although the facts are clothed in concrete, fabulous and symbolic forms, one can find serious information scarcely affected by the myths, traits of a striking reality which are not due to popular imagination nor to the *romantic Verbe* of historians, but which bear the impress of a far-off origin and an incontestable authenticity.

H. H. W. Vol. II. P. 426.

Research, mainly English, has lifted up the "mantle of ages" so visibly that the historian may now peep far into the dim ages of the past. To-day men believe things that they would not or did not yesterday. We believe things that the Anglo-Indians do not. Again, the things which the latter see in India and believe, are not often believed in Europe. Europe has, only half a century ago, burst forth from the shell of an imaginary chronology. Hindus ever believe in their high antiquity. The thousands of centuries before 4004 B. C., during which man was slowly climbing up towards civilisation"—is not a new truth to the Hindus who invariably believe in the existence of 6 former *Manus* whose periods cover 72,000 years (lunar). Even then, civilisation was perhaps somewhat advanced. But nobody can give the exact date of the dawning of human civilisation However

according to the Hindus, human history begins about 80,000 (lunar) years ago, when Manu I. was the ruler. He is also called the *Adima* (the first Patriarch) cf. *Adam*. It is said that he was a very mighty king. *Satarupá* was his wife. He had 7 very worthy and heroic sons who occupied lands in the seven continents of the world, where their children continued to rule. We do not know where Manu I. ruled. But there are strong reasons to think that his capital and kingdom were somewhere in the North-West of Europe.

It is now a point of general acceptance that India within the Indus was not the cradle-home of the most important branch of the East Aryans whose descendants are now represented by the high-caste Hindus, of course mixed more or less. The Rig-Veda and the *Puranas* generally agree in pointing to the northern home of the *Aryans*. The *Bhavishya Purana* and a *Tantra* give a very clear and definite account of the early Aryans. They state that the Aryans at first lived in "*Uttara Kuru*" *i.e.* Siberia from where they gradually marched towards the South, sending off bands in different directions. (R. V. I. 22-16, I. 64-14; I. 80 5.) At choice places, they settled long till they came to the *Madhya Bhumi* *i. e.* Mid-land of Asia where they settled very long. It is from here that the Aryans had entered India. Unmistakable traces of an Arctic home of the Aryans are also found in the Vedas. (R. V. I. 30-9; I. 64-14; V. 54-15; VI 19 7.) Thus far, we have broad settled facts. Beyond this, all trace is lost. No doubt, Higher Asia furnished a home to the Aryans, but we cannot believe that her

physical conditions were such as might create the first Aryans. Many grounds incline us to admit North-West Europe to have been the "meet nurse" for the first Aryan children, The Rig-Veda mentions the existence of large Aryan kingdoms in *Roosam* (Russia) and *Hariyupia* (Eastern Europe) before 3,000 B. C.

Our ancient Geography tells us that the Indo-Aryans divided the globe into 3 principal land-masses viz. 1. *Aswa krânta* (Eurasia) "the Horse-shaped," 2. *Ratha-kranta* (Africa)—the "Car-shaped" and 3. *Vishnu-kranta* (the two Americas). "Vishnu mounted on his Eagle." Such pictorial method of representation was common with the early Hindus. The initial *Aswa* is the origin of "*Asia*" The next important information we have, is *saptadvipa Prithivi.*"—The Earth has 7 continents viz. 1. *Saka* Europe (Continent of Power) 2 *Jambu* (Asia) so called from the abundance of *Jambu* trees in ancient times. 3. *Plaksha*—probably the submerged Indo-African continent. 4. *Pushkara*, North America, Sanskrit *Pushkaras*—lakes. 5. *Kusa*, South America—from Sanskrit *kusa* grass, Llanos, prairies. 6. *Krauncha*—Oceania so called perhaps from the abundance of cranes Sanskrit *Crauncha*, gulls, skua gulls &c. 7. *Sâlmali*—perhaps Africa from the abundance of *Salmali i. e.* Silk-cotton trees. We cannot say how far this identity can be maintained But this much is certain that *Jambu* was Asia and *Saka or Suka*—Europe. The *Mahabharata* calls it *Saka* or *Sakala Dwipa*, ("Powerful Continent,"). In Sanskrit *Ishu-kranta*, or perhaps *Ishurupa* (land of skilled archery) is also a name of Europe.

Europe perhaps came from "*Hariyupia*"—(R. V.)

Beyond controversy, Europe is the most powerful of the continents by its position, climate, advantage of long coast-line and natural resources. For full particulars, vide.

(i) Longmans' Geography of the World P. 187.

(ii) Sir George Grove's Geography PP. 55-59.

Again, Europe is geographically a part of Asia and as such, it forms the largest and the greatest peninsula of Asia. Peninsulas enjoy the special boons of nature. So Europe was, now is and shall ever be, first in the civilisation and influence of the people. The North-West Europe again is an excellent peninsula. Hence there is every likelihood that human civilisation first dawned there. Geologists prove the existence of a highly civilised continent in N. W. Europe. Another was in the Higher Asia. Increase in number, volcanic eruptions and occasional flood forced the primitive Aryans to move eastward in different bands. Some may have settled at the mouth of the Volga (Sanskrit *Vārigā* a large river.) Others, taking a most northerly route, gradually reached Higher Asia whence they gradually came down to settle on the Central Asiatic table-land. From this *central home*, the Aryans dispersed in different directions, The following also supports our gleaning from the Puranas and other works :—

"Turning then to the Hindus, the eastern-most branch of the great Indo Germanic or Aryan race, we find, as was to be expected, the same utter obscurity as to the origin that we have seen encompassing all questions of racial beginnings elsewhere. One, however, is justified in

feeling that in the case of the Hindus, secure traditions carry us one stage further back than is the case, for example, with such races as the Egyptians and the Chinese. For, it is accepted as a clear historic fact that the Aryan race who came to be at a very early date, at least 1000 B. C., the absolutely dominant race, practically throughout the vast territory of India, had invaded this territory from the North-West; had come in short, from that Central Asiatic centre of distribution which we have just spoken of as the long-accepted traditional cradle of the Aryan races. Whether at a still earlier period, this migration has its source in more distant lands, including ultimately the Atlantic borders of Europe is altogether problematical, but that the immediate source of invasion was Central Asia, is not to be doubted."

H. H W. Vol, 2. P. 482.

By *Saka-dwipa*, the Indo-Aryans meant Europe. It should be noted here that *Saka-dwipa* and *Jambu-dwipa* did not always mean the same lands. The former at first meant "Europe", afterwards Eastern Europe, more specially the tract on the Black Sea and the north of Europe; then the country to the east of the Caspian Sea. Later Hindu writers meant this Central Asiatic *Sakadwipa*.

Saka-dwipa (Greek *Sakatai*) and the Scythians appear to have been closely connected with our early history.

It is said that Budha, the first king of the Lunar dynasty was a *Saka*. According to the Agni Purana, the 5 Pandava brothers, the 1st Vikramaditya of Malwa, the Andhras of the South were Scythians. King Samva, a

son of Krishna, brought a colony of the Sakali Brahmans, to the Panjab and established them there near Mitra-sthána or Mula-sthana (now *Mooltan*) to conduct worship there in the famous "Sun-Temple," founded by that king in that city. Yuan Chwang visited the Temple. The Sun-God, worshipped there, was of pure gold. He called the place as Mul-Sambura, a corruption of ancient *Mulasthána Sámbapurá*. From there, the Sakali Brahmins scattered over India. The astronomers Aryya-bhatta and Varáhamihira were of the same clan. These Brahmins are still *gurus*, (spiritual guides) to many Native Chiefs of India. After dispersion, of course some Aryans still continued to live on the table-land. Their descendants long long after, partly mixed with the Mongols and known as the *Scythians*, invaded Europe and India where they bore great political sway for several centuries before and after the Christian era. It was a band of these Sakas who became known in some parts of Europe as the *Saxons* (Sanskrit *Saka-sunu*).

It is notable here that the early Scythians were essentially the same people as the Hindus. So, they were easily taken into the Hindu society. The later Scythians were generally notorious for their corrupt outlandish manners. So they lived long aloof. However—their political importance and stay in India, their gradual adoption of Hindu manners smoothed their way to Hindu recognition. Thus, the Hunas, the Kushans, the Mongoloids became absorbed in the Hindu population. Even some of the Mogul emperors were half-Hinduised.

CHAPTER V.

§ 10. The Aryans.

The History of India would be incomplete and less interesting unless told in reference to other lands of interests. For this reason, we give here a brief sketch of the Aryans. The Accadians lived north of them, the Yellow people lived in the east, the Dravidians in the South, the Semitic and the Coptic peoples in the west. Of the Aryans themselves, we donot know much. Ethnologists believe that they were a fair tall race, with acquiline nose, strong muscular frame and very high brain power. Beyond doubt, these Arvans excelled the other advanced nations of the time by their spiritualistic civilisation. From various Puranas we glean the following meagre sketch about the Aryans. —

They lived in good caves and in wooden or leafed houses. They were very fond of fire, as it gave them warmth and comforts in their cold homes. Their food was chiefly milk, butter, honey, flower, leaves, grains, roots, fruits, juice of the milk trees. "Honest water" no longer allayed their thirst; so they used beverage of several kinds such as *gauri*, *baruni* and *soma-rasa*.

Sincere prayer and profound meditation were their only forms of worship. They knew neither temple nor image. Flower, leaves, incense or other offerings were not used in worship. The most learned of them sought Nature's God. But the mass worshipped Him through

the medium of various beneficent spirits of Nature. Some of these women were very learned The Aryans were noted for their general plain living and high thinking. They knew the use of some metals and cattle formed their chief wealth. In their constant effort to pierce through the mysteries of the universe, they early conceived the idea of the existence of God and perhaps of one God. Their scientific turn of mind first discovered the grand order of Nature and conceived a lofty idea of purity. Their moral ideal also was very loftv. Their regard for truth, promise, hospitality &c. was very great. They were conscious of sin and believed that God, sincerely prayed to, might take away all sins. They knew the *soul*, the law of *karma* (action), immortality of the soul. They had no towns or cities in the modern sense. They lived in *grámas* (villages); different families of the same stock often living together in clans. At times they would fight with their enemies. Their great thinkers called *Rishıs* (seers) conceived by deep meditation, some lofty ideas about God, universe &c. which they composed in metres afterwards called *Rik's* (hymns) and were sung by different families in a sort of choir, at day-break, mid-day and at sun-down. Some scholars hold that these *Riks* began to be compiled from 4500 B. C. Their language was an older form of classical Sanskrit. This was what may be called the old Rig-Vedic Period. The Aryans sang the *hymns* from memory and had not till then, perhaps, any sort of alphabet.

Commerce is the grand instrument of civilisation in the world. The Aryans under review had high commercial

spirits. They were very bold and adventurous. They travelled much and visited foreign lands and brought home all necessary informations. We know that gold—the excellent metal was in high request with the '*Excellent People*." At first, an over-land caravan trade was carried on especially with the west, diffusing Aryan knowledge and civilisation everywhere. Gradually the Aryans felt inclined to colonise the West. Before long, they entered Babylonia, Assyria and Egypt. The Aryan merchants called *Panis* in the Rig-Veda, afterwards settled in Asia Minor, in a sea board tract—150 to 200 miles long and 50 to 60 miles broad, about 2,800 B. C. (H. H. W) Before 3,000 B. C. the Aryans adopted navigation. The *Sataritra Nau* (a ship of 100 oars) and other reference to sea &c. abound in the Rig-Veda. Modern research gives us still more wonderful facts—as will appear from the following :—

"It is coming to be a common agreement among the Assyriologists that the original peoples of Babylon were of a race that was not Semitic, Just what it was, these scholars are not prepared to say, although the inclination of belief is that it was an Indo-European race and most likely of the Turanian family.

It has been often observed that Southern Babylonia was originally the proper home of the Sumerians before 4,000 B. C. Northern Babylonia was peopled by the Semitic people whom Prof. Hommel thinks immigrants from some parts of Central Asia and not Arabic Bedouins." Hist. Hist. of the World. Vol. I. P, 352.

Archælogical research tends to show that Colonists from ancient India in remote ages settled in Mesopotamia." The Mesopotamian culture displayed by the ancient Babylonians and Assyrians, was derived from the Sumerians who were no other than the Indian emigrants into Mesopotamia. '*Meso-potamia*' is our Skr. *Madhya-Vedi* (a Doab). Skr. *Madhya*=Prakrit, *Majjho*=Bengali, *Mejo*=Eng *Mizzen*. Mr. H. R. Hall of the British Museum, London, speaks thus on the origin of the Sumerians :—

"The Sumerian culture springs into our view ready-made as it were, which is what we should expect if it was, as seems on other grounds probable, brought into Mesopotamia from abroad......The earliest scenes of their culture-development had, perhaps, not been played upon the Babylonian stage at all, but in a different country, away across the Persian mountains to the east ward......The ethnic type of the Sumerians, so strongly marked in their statues and reliefs. was as different from those of the races which surround them as was their language from those of the Semites......or others ; they were decidedly Indian in type. The face-type of the average Indian of to-day is, no doubt, much the same as that of his race ancestors thousands of years ago. And it is by no means improbable that the Sumerians were an Indian race which passed certainly by land, perhaps, also by sea, through Persia to the valley of the two rivers. It was in the Indian home (perhaps the Indus valley) that we suppose for them that their culture developed, There their writing may have been

invented and progressed from a purely pictorial to a simplified and abbreviated form which afterwards in Babylonia took on its peculiar *Cuniform* appearance owing to its being written with a square ended stylus on soft-clay. There is little doubt that India must have been one of the earliest centres of human civilsation and it seems natural to suppose that the strange un-Semitic people who came from the East to civilise the West, were of Indian origin, especially when we see with our eyes how very Indian the Sumerians were in type".

Another class of archæologists hold that there were trade relations between Western India and Sumer, 6,000 B. C. and there is the linguistic and ethnic resemblance between the Sumerians and the Dravidians. Besides, from their statues we see them with shaven heads and wearing long garments. Their physiognomy and fashions of dress bear such close resemblance to the Dravidians that their common origin is not improbable, as such striking similarity cannot be merely accidental.

We think, these Sumerians were neither Indo-Aryans nor Dravidians. We have shewn elsewhere, from the Rig-Veda and the Mahābharata that in the great Deva-Asura War (29th century B. C.) fought, off and on, for 32 years, the Devas had driven out other opponent Aryan tribes from Central Asia. The Sumerians were people of the Sumeru—the *Good Hill*" of the North. Rudra had driven some to the shores of the western sea. The two brothers Vritra and Bala, with their Aryan followers settled in Persia and Mesopotamia respectively

The Panis, though traders, were however allies of the Asuras, shared defeat with them and were ousted from the North. They planted their colony on the Levant Sea about 2800 B. C. Their capital Tyre was built in 2750 B. C. For a like fault, these Panis of the West, were almost exterminated by Alexander the Great in the 4th century B. C. (Vide also Dr. Banerji's *Aryan Witness* P. 62.

The new name of *Assyria* is perhaps an imitation of Skr. *A'*suriya. Failing to cope with the Asuras at first, Indra led the Northern colonists and settled them some in *A'pa i. e.* Afghanistan and some in India. Then he turned towards the north, gathered strength and defeated the Asuras, and regained their lost States. Vritra concluded a treaty with Indra and founded a new capital at Babylon. But the infamous Indra wilfully broke the terms of the treaty and treacherously killed Vritra in an unjust battle. Summoned by Prince Abhyâvarti, son to king Chayamâna and an ally of Indra, the latter went to Eastern Europe and killed several sons of Vàrasikha of the Vrichivat clan. (R. V. VI. 27. 5.) Probably the Greeks also shot off from the *Central home* towards the west about this time. Thus Russia, Eastern Europe, Greece, West Asia, Mesopotamia, Persia, Afghanistan and India were filled by the Aryan colonists sometime before and after 2800 B. C.

Again, authorities are not wanting to show that the early Aryans were also very closely connected with the ancient Egyptians, by blood, or at least by boon. We

quote from the same H. H. W., texts in illustration of the above :—

(1) '"Among the earlier students of the subject, Heeren was prominent in pointing out an alleged analogy between the form of skull of the Egyptian and that of the Indian races. He believed in the Indian origin of the Egyptians.

The Editor, Hist. Hist. of the World, however says,

"Heeren believed, the skulls of the Egyptians and of the Indian races of antiquity, as preserved in the tombs of the respective countries, bear a close resemblance to one another.' What after all, does it prove? Presumably it implies that these two widely separated nations have perhaps had a common origin. But it might mean that the Egyptians had one day been emigrants from India or conversely; or that the forefathers of both nations had, at a remoter epoch, occupied some other region, perhaps in an utterly different part of the globe from either India or Egypt."

This too, is open to doubt : for, "unity of origin from a seeming similarity of skulls alone is not sufficient.

(2) "The Egyptians were essentially orientals."

H. H. W. Vol. I. P. 198.

(3) The Egyptians are said to have been divided into castes, similar to those of India." (Ibid. P. 200).

Note. This certainly alludes to a much later Hindu influence on Egypt.

The Egyptians themselves called their country *Kamit i. e.* Black Country." The Semitic people called Egypt *Mior* or *Musr.* Heb. *Misraim,* Arab. Masr—all being

corruptions of Hindu *Misra Desa* (country of mixed people; so called because people from different parts of the globe repaired there for trade.) But the early Aryan name for Egypt was "*Ekántina*"—*i. e.* a country of people devoted to one Supreme Being. Hindus still call Egypt *Misar*. Modern scholars also believe that "the Egyptians of history are a fusion of an indegenous white race of N. E. Africa and an intruding people of Asiatic origin."

H. H. W. Vol. I. P. 66.

(4) Dr. Royle also held simiial views in his comparison between Ancient Egypt and Ancient India.

(5) Tod says, "Ancient writers assert that from ancient Ethiopia (now 'Nubia') Egypt had her civilised institutions and that the Ethioplans were of Indian origin. Cuvier,quoting Syncellus, even assigns the reign of Amenophis as the epoch of the colonisation of Ethiopia from India."

Rajasthan Vol. II. P. 180.

From these, it is highly probable that the Aryans formed a most important part of the early peoples of Egypt and Assyria. Below is given an estimate of the civilisation of these latter, which, no doubt, indirectly proves the greatness of the Aryans :—

"Even under the Old Kingdom, Egypt is a country in a high state of civilisation : a centralised government, a high level of technical skill, a religion in exuberant development, an art that has reached its zenith, a literature that strives upward to its culminating point—

we see displayed in its monuments. In ancient Babylonia alone, the nation of the Sumerians reached a similar height."

H. H. W. Vol. I. P. 59.

(6) Homer called the the Indians *"eastern Ethiopians"*. This seems to show that the Greeks believed in the racial affinity of the Hindus and the Egyptians.

Thus we see, the sphere of early Aryan domination and influence was very large. The Aryan merchants called *Panis* spread the Aryan civilisation everywhere. Their trade was at first an over-land one, carried on camels. But before 3,000 B. C. they took to navigation for sea-borne trade. At first, it was, doubtless, a mere coasting-trade, carried on with the countries of the west.

Towards India, the Aryans did not advance far. Their occupation of Kashmir took place perhaps not later than 3,000 B. C. The Aryans loved and praised their own *Madhya Bhumi* (Central Region) as a *Land of Promise*," while they hated and called India as a "*Land of Vice.*" Certainly they knew her great physical defects such as intense heat, enervating climate &c. India now appears as a smiling garden of Nature. Successive civilisations have filled her with many good things of other lands. Most of our garden flowers, fruits, food-stuffs, spices &c—are not the true natives of the soil. When the Aryan world, indicated above, enjoyed the "noon-day glare of civilisation," India was mostly a tree-clad land, full of birds, beasts and reptiles. And there were dark-skinned aborigines and Nágas and Kols who lived almost in a state of nature Only

the Dravidians knew the elements of civilised culture such as clothing and housing, use of fire, implements of peace and war, domestication of animals, agriculture, gövernment, the arts of painting &c.

Neither the Aryans nor the Non-Aryans appear to have entered india through choice. External compulsion made them seek a refuge here. Perhaps about 4,000 B. C., some political disturbance happened in parts of Central Asia, which drove the *Nāgas* (Tibeto-Burmans) to enter India through her north-eastern gate.

Their muscular frame, yellowish complexion, flat nose, small eyes, high cheek-bones, and scanty beard show that they originally belonged to the Mongoloid stock. At one time, they spread over a considerable part of North India, but pressed by later invaders, they have long settled in the Sub-Himalayan countries, extending from N. E. Assam to the Ladok district in Kashmir. The Akáṣ, Duflás, Missimis, Maurees, Lepchas, Bhutias, Sikkimese, Gurkhas, Garos, Kukis, the Nagas &c—are their descendants. In the initial stage of their Indian life, of course they depended on hunting and the wild products of the land. They knew not the use of metals and used implements of sharpened stone and fish-bone only. As they continued to live in the country, they gradually took to settled course of life. In later times, the Aryan sages improved them much by teaching them various peaceful arts. The Purans say—these Aryan sages even raised up issue in their women to turn the *Nagas* into a finer race !

The Rig-Veda I. 92. 7-8 ; IV. 56.4 ; V. 18. 5 ; VI. 19. 10 ; VII. 86. 7 ; and VIII. 56. 3 makes mention of a class of men called *Dasyus* or *Dásas* who were *adeva* (without gods) and *avrata* (without worship). Western scholars think that they, being defeated by the Aryans, became *Sudras*. This conclusion is open to some objection. For, the *Sudras* originally were not a distinct class, but *slaves*, composed of both Aryans and the *Dasyus*; the *Sudras* were mostly Dravidian converts. Even to this day, some 70 p. c. of the Hindus form the so-called *depressed classes* whose water is not acceptable and who are generally regarded as the *untouchables*. The later Vedas mention a class of men called the *Nishàda jati i. e.* the Hunter class. (Vide, Yajur Veda, Chapter on *Rudra*). They are dark, short in stature snub-nosed, eat wild food, and drink water from earthen pots. We think, the early Rig-Vedic *Dasyus* were the later *Nishädas* or the Pre-Dravidan Races. At present, some of them speak the Munda tongue, some the Dravidian tongues; the Bhills speak an Aryan tongue. Their relations with the Veddas of Ceylon and with the aborigines of the Malayan Archipelago, the Andaman and the Nicober Islands, Australia &c. have led some to call them an Austro-Asiatic Race. Some hold that they came originally from Australia Mr. Smith thinks that they scattered from India, their primitive homes. Sir H. H. Risley classifies the wild people of the Central Provinces and the Deccan along with the "*Dravidian Type.*" No other Western scholar has done so before.

In the Vedic Age, the *Nishadas* lived under their own Chiefs, not very far from the Aryan settlements. They would set trap, catch birds and beasts and fed mainly on that. It is said that Aryans served as priests to the *Raudra* sacrifices celebrated by the Nishada Chiefs. Of course, the priests would get some fees and other gifts The term *Dasyu* (robber) seems to have been applied to the Dravidians also; yet these Dravidians were not barbarous robbers. They were civilised, brave and navigators &c. They had "hundred cities." Why did the Dravidians bear Aryan names? Many Rishis had lived in North India and taught the natives before the rise of the Aryan kingdoms there. The Rishis may have given them Aryan names. The Puranas assert that the so-called Non-Aryans of India also came from the North and were half-caste Aryans. For Aryan fathers begot them on the native women of the North. So, they were called *Deva-yoni-s*. If we accept this view, then we face one difficulty. All the Northerners were white or yellow; but the Indian Non-Aryans are called *"dark-skinned"* Hence we are bound to admit that the Non-Aryans had entered India long, long before the Aryans.

It is possible that different bands of the Tibeto-Burmans had entered India at different times. One group of them came to India as late as the 13th century A. D. These, called *Ahams*, gradually conquered the province of *Assam*, called after them. They became Hinduised and ruled the country till it became a British province. The Ahams possess a correct history of their own.

Probably to these Tibeto-Burmans (Sanskrit Nāgas) we owe the importation of *orange* from China or thereabout. The etymology of the word seems to confirm the belief of the people. Orange is a corruption of *nāranga*, contracted from Sanskrit *nāgaranga* (*i. e.* delighter of the Nagas). In the Mahabharata time, Chittagong Division, and the Tipperas were known as the *Nága-loka* (*i. e.* land of the Nágas). The 3rd Pandava Arjuna had married the Nága princess *Ulupi*. The Raj-families of Manipur and Tippera had become Aryan before the 14th century B. C. The word remains only in the Nágá Hill and the Nágá people. In these Naga tracts, they tried orange plantations long, as they do now tea. But the orange has been found to thrive most in Sylhet and other neighbouring districts. In India, Nagpur (C. P.) turns out the best oranges. But we are not sure, if the Naga of Nagpur has anything to do with the Tibeto-Burmans.

To them succeeded in later times, the Kolarians, Sanskrit *Kola*, another Non-Aryan people from Central Asia or North Asia—through perhaps the same N. E. passes. The word *Coolie* probably comes from the name. They were the ancestors of the Mundas, the Santals, the Bhils, the Andaman Islanders, and the Veddas of Ceylon. In course of time, they spread throughout India and to Ceylon. They now mostly live in the North-Eastern edge of the Deccan plateau. They did not know how to tame cattle, but knew how to use iron implements.

Lastly came the Dravidians with a still higher civilisation. In point of materialistic civilisation, they were

no mean rivals of the Aryans. They are now found chiefly in Southern India and North Ceylon. Scholars differ as to their original home. Some think that they came from Upper Asia and entered India through the North-Western passes. From the existence of the *Brahuis*, a Dravidian colony in Beluchistan, they infer that these people came from the North. If so, they were perhaps an Accadian or a Turanian off-shoot. Others regard them as the remnants of the people of Lemuria—the sub-merged Indo-African Continent—known ro the early Aryans by the name of Plaksha *Dwipa*. Dr. Hœrnlé holds that these people once filled the whole of India, Ceylon, the Andaman, the Nicober Islands. Australia and other islands in the east. Some make them of Egyptian origin. Whatever be their origin, certain it is that they were a better people following agriculture and trade, using implements of copper, clearing the jungles, wearing ornaments of gold, building forts and cities, and having a monarchical form of government. They were dark in complexion, bold in spirits, tillers of the soil and worshippers of Mother Earth under the symbol of serpent. They drove their predeccssors to the hills and forests and occupied the northern plains. But in time they also had to face a new invader in the Aryans whom they fought desperately for centuries ; but at last failing to cope with the new comers, they retreated to the Deccan where their children still form the largest part of the people.

There is very little room to doubt that the Non-Aryans became disposed of in two different ways :

The spirited and freedom-loving Nagas and Kolas went to the hills, and the bold Dravidians went beyond the Vindhyas. A large body of them surrendered to the Aryans, adopted the victors' manners, and gradually became Hinduised. Thus it is that the middle-caste Hindus were formed of the subcaste Aryans+the Dravidian converts; the low-caste Hindus were formed of sub-caste low Aryans and the Naga and Kola converts.

Though yet far backward, the Non-Aryans are found brave, truthful, honest and loyal. It was mainly the Dravidian army that helped Rama to defeat Ravana, the Tamil King of Ceylon and Southernmost Peninsula. The Dravidian sepoys lent material aid to the success of the English at Plassey (1756 A. D.). And it is well-known that the Dogras and the Gurkhas—the Indian High landers—are second to none in bravery and sturdiness.

CHAPTER VI.

§ 11. Aryan Invasion of India.

Many of our countrymen think that we are an autochthonous people and not immigrants.

This view appears to be held also by Muir :—

They (the Aryans) could not have entered from the West, because it is clear that the people who lived in that direction, were descended from those very

Aryans of India ; nor could the Aryans have entered India from the North-West, because we have no proof from history or philosophy that there existed any civilised nation with a language and religion resembling theirs, which could have issued from either of those quarters at that early period and have created Indo-Aryan civilisation.

Muir's original Sanskrit Texts.

But scholars generally hold that the Aryans lived somewhere in Central Asia and thence they gradually spread everywhere. They further hold that from the eastern shores of the Caspian sea, the Aryans colonised the North-West parts of the Himalayas and from there they spread over the northern plains of India. The reasons shewn for this are 3, viz :—

(i) The rivers, towns and countries mentioned in the *Rig*-Veda are found in Central Asia. For example, '*Yakshu*' is the country on the R. Oxus. '*Aja*' ? *Arjika*'? These two are certainly not in India. *Gandhar*—Candahar. *Roosam*—Russia. *Săradia* ? *Sigra* ? *Hari-yupia*—E. Europe. *Indrălaya*'—north of the Hindukush mountain; marked in W. &. A. K. Johnston's map as Inder Alaya !

(ii) Rivers, *Yavyă-vati*—Ob or Obei. *Arjukia* Araxes or Jaxartes. *Sita* or *Sira*—(Hsito) now yar-mond' *Yakshu*—Oxus. Sindhu—(Indus) with its 7 branches—viz, *Satadru* (Sutlej), *Parushni*—Ravi, *Asikni*—Chandrabhága (Chenab), *Marutbridhá*— confluence of Chenab and Beas. *Vitastă*—Beas ; *Susomă*—Indus. Arjikia—Vipásá. *Rasă*—Rahma Araxes.



Roundel representing Maya's dream. Details from railing of Bharhut stupa.

Kramu—*Kurum*. *Gomati*—Gomal. *Kubbha*—Cophes—R. Cabul, *Suvāstu*—Swat in E. Afghanistan. Lake Arar = Aral.

2. Complexion, religion &c. The Aryans were white and fair, but their enemies—in India—were dark. Central Asia was the mother of white people and India, of black people. The names of gods and the languages of the Aryan peoples of the Old World point to a common origin in some spot in Central Asia. Cf.

(i) R. V.—Váyu, Soma, Yama, Mitra, Asura &c. Zend Avesta—Váyu, Homa, Yima, Mithra, Ahura &c

(ii) R. V.—Axiwan, Arusa, Gandharwa, Ahana &c. Greek—Ixion, Eros, Kentaurus, Daphoni &c.

(iii) Sanskrit, Persian and the languages of Europe have been proved by philologists and linguists to be of common origin

3. Mr. V. G. Tilak, following Dr. Warren, Mr. Gilbert, Mr. Winchel, Prof. Spencer, Prof. Geiki, Mr. Mallard Reed, M. Jeraffe (Norway) and others, has tried to prove, in his "Orion," the Arctic Home of the Aryans. His arguments are :—

(i) The Rigveda mentions longest days and nights, and excessive cold.

(ii) Astronomical calculations prove that the Arctic region was once fit for human habitation.

(iii) There was 6 months' day and 6 months' night. The sun rises there in the south. The stars do not rise and set there.

This description tallies with several hymns of the Rig-Veda.

(iv) Calculation of the year from *winter* (R. V. I 80. 5; I. 64. 14. V. 54, 15, and VI. 10. 7.)

Their prayer was "May we live a hundred years in winter's bliss with our sons and grandsons."

(v) Going of the Indo-Aryans to the "Northern Land of Promise" for studying language &c. (Kaushitaki Brahmana).

(vi) The discourse of the Deluge in the Satapatha Brahmana.

(vii) The countries *Yaksu*, *Rusam* and *Hariyupia*—of the R. V.—are Oxus (Bactria ?) Russia and E. Europe.

(viii) From R. V. I. 22. 16 it appears that *Uttara-Kuru* (Siberia) was the *pratnauka i. e.* 'primitive home of the Aryans. There they lived from 10,000 B. C. to 8,000 B. C. The reason for leaving this Arctic Home—is mentioned in the Zend Avesta thus :—

"The paradise of the Aryans was in the Arctic region ; there the sun was seen only once in the year. But snow once fell so heavily that the country became ruined. Owing to excessive cold, the Aryans left it and started for the South."

From R. V. I. 22. 16—21 appears the southward migration of the Aryans under their leader Vishnu. Gradually they colonised a country called *Indralaya*—modern 'Inder-Alaya' shewn on Johnston's map of Asia. The 'Inder Alaya seems to be some 400 miles south of its ancient site. It was a cold place. The Aryans therefore used meat, wine and very warm clothing. Fire was an object of their constant worship. The later

manners and customs of the Indo-Aryans—were evidently of cold countries. In 'Indralāya', they lived from 8,000 to 5,000 B.C. Here they lived in 7 families or tribes ('Sapta-dhāma') which perhaps were.—

1. The Indo-Aryans. 2. The Iranians. 3. The Teutons. 4. The Slavonians. 5. The Celts. 6. The Pelasgii and 7. The Romance people (Italians &c.)

From Indralaya the Aryans dispersed in different directions after 5,000 B C. Here the Aryan ancestors lived together, worshipped the same gods, and spoke the same tongue. *Dyaus pitri*—in time became the Gk. *Zeus Pater*, and Roman *Jupiter*. Their tongue at Indralaya was "*Brahma-Bhasha*" often mentioned in the Upanishads. That tongue, gradually refined by the Devas, became *Sanskrita i. e. perfected* and *polished*.

The Vedic Hymns, acc. to Mr. Tilak, were composed not later than 4,500 B. C. and they show the reminiscences of their Arctic Home.

Bailly believed in the common origin of the Egyptians, the Chaldeans, the Indians and the Chinese. He further held that the ancestors of these peoples once lived in a place called Sibir or Simir *i. e.* Sanskrit Sumer = Sumeru—(the reputed cradle-home of the Aryans in Central Asia) north of Tatar *i. e.* Tartary, about 49° or 50° N. L.

Universal History, Vol. VI. Chap. 25.

We cannot go so far as to believe, with Bailly in the common origin of those peoples. There never was nor is, nor shall ever be a country of pure Aryans. Even their northern home, the Aryans certainly lived

of the cultures of the *eastern lands* to western countries than to their own creations.

H. H. W, Vol. 2. P. 353.

(ii) "Even Chinese ideas were to some extent accessible through the mediation of India."

(Do. Vol. 1. P. 472.)

(xi) Yàjna-Valkya (fl. perhaps 1350 B, C.) speaks of paper made of cotton and other materials. Nearchus also (4th C B. C.) refers to the Hindu manufacture of paper from cotton.

(xii) The ancient Hindus knew the approximate *shape* and size of their own land. (Cunningham's Anc. Geo. of India) They knew the distances of places all over India. The waysides were marked with *Krosānkas* (*i. e* mile-stones).

Whatever be the exact date of the Aryan iuvasion of India, it is certain that Eastern Afghanistan, Kashmir and the Panjab became a thoroughly Aryan province by 2,800 B. C. The Rig-Veda bears testimony to it. Of course, the country was not had easily and soon. Centuries of struggle went on between the "fair-coloured" Aryans and the dark-skinned Dasyus—before peace and order could be established in the soil.

CHAPTER VII.

§ 12. Rise of Kingdoms.

THE VAIRAJA DYNASTY.

We have seen that by 3,000 B. C. (?) the Aryans lived in numerous colonies now known as Eastern Afghanistan, the Panjab, Kashmir, Western Tibet, Balkh, Russian Turkestan—(R. V. *Yakshu*, Puranic *Wankshu* or Bankshu or Bakshu—Gk Bactria) &c. In the northern colonies, the Aryans, divided into tribes, clans or families, lived under themselves, free from any political restraints. Of course, on occasions, they would fight between themselves, and would combine to repel an enemy. In the South, the Aryan settlements were new and constantly exposed to grave dangers from the Non-Aryans. Hence the necessity of powerful monarchs was painfully felt by the new Aryan settlers of the south. All tradition points to *Brahmāvarta* (now, Bithoor)—as the seat of a powerful dynasty.

Under powerful and patronising rulers, it soon became an ideal kingdom in all respects. Politics, religion, learning trade, art &c. equally flourished in this early Aryan kingdom. The *Sarasvati* (Sarsuti)—praised and held sacred in the Rig Veda, watered this land. So great was the admiration of Manu for it that he in his Code "(Book II) has desired all to learn religion, manners &c. from the Brahmanas of this holy and happy abode. With noble pride, we look back over some five thousand years to that "land of promise"! Mind loses itself in the thoughts of those glories of yore!! Here happened the first political out-burst of the Indo-Aryans! Here originated the caste-system of the Hindus. Here was the 1st centre of Indo-Aryan culture. Here were born Princess Devahuti—female writer of some Rig-Vedic hymns; Kapila and Patanjali —the authors of the *Sānkhya* and *Yoga* philosophy; Rishabhadeva—the founder of *Jainism*; Dhruva of happy memory; Bharata—after whom we call our land *Bhārata-Varsha* and the great poet Válmiki. Some say that the Vairája dynasty ruled in Brhamàvarta in Central Asia; that the Indian Brahmàvarta was of later origin.

Below are given the authorities that treat of the Vairàja Dynasty :—

(1) Vishnu Puran Book I. Chap VII; Book II. Chap. I and 13.

(2) Narasinha Puran—Chap. 30.

(3) Agni Puran—Chap. 18.

(4) Brahma Puran—Chap. 2 and 5.
(5) Harivansa—Chap. 7.
(6) Bhágavat—Book IV. Chap. 52.
(7) Siva Puran—Dharma Sanhità—Chap. 23.
(8) Baráha Puran—Chap. 2.
(9) Brahmánda Puran—Chap. 10
(10) Devi Bhágavat—Chap. VIII. 4.

GENEOLOGY OF THE VAIRA'JA DYNASTY.

Viráta—Manu —Priyavrat a—Uttanapāda—Princess Devahuti.

I. Line of Priyavrata acc. to Vishnu Purana.

Priyavrata—Agnidhra and 9 others—5 Nábhi. Rishabha Deva—Bharata—Sumati—Indra-dyumna—10 Parameshthi — Pratihára — Pratihartá — Bhuva—Udgitha—15 Prastara—Prithu—Nakta—Gaya—Nara—20 Viráta—Dhimán—Mahanta—Manasyu—Twastá—25 Birája—Rája—Satajit—28 Visvagjyoti.

II. Line of Uttanapada. Acc. to Vishnu Purana.

Uttanapáda
|
Dhruva — Uttama (killed by Yakshas)—

5. Sishti and another called Bhavya—Ripu and 4 others.—Chakshusha—Manu (II))—Uru and 9 others—10 Anga (Youngest of the 6 brothers)—Vena—Prithu—Antardhi & Pali—Havirdhána—15 Pràchinavarhi and 4 othe.s.

Prachetas (10 brothers : had a common wife.) End of the line :

1. Virata. Perh. 2950 to 2930 B. C.

Viràta appears to have been the first great king of the dynasty. The line bifurcates with his 2 grandsons, Priyavrata and Uttanapáda. In the 1st branch—from Viráta to Visvagjyoti—there were 28 rulers who probably ruled for 700 years from 2,950 B. C. Tradition assserts that *Brahmàvarta* lay between the rivers Sarasvati and Drishadvati. That tract was about a hundred miles to the North-West of Delhi and in extent, about 65 miles long and from 20 to 40 miles broad. The Sarasvati,—then a mighty river, is now lost in the desert and still survives in a tiny stream named *Sarsuti*. Brahmávarta was not his sole kingdom. He probably exercised paramount sway over other tribal lords. Certain it is that he had fought out all foes, organised a mighty state, encouraged learning, trade and arts and filled Brahmávarta with the best learned men available. With the aid of these sages and seers, he remodelled society so perfectly that Manu described it as divine and urged all to imitate moral manners and customs of Brahmavarta. The Sãrasvata Brahmans long remained the best of the 5 Gaurian Brahmans of North India. We have reasons to believe further that Viráta maintained a strong navy to keep off sea-pirates from ravaging the country or looting merchantmen, and to explore and conquer new lands, tales about which the merchants had brought home from abroad. We have already noted that the Aryans were bold navigators. We shall prove it from the Rig-

Veda and other works later on. After his death, his son and successor Manu ascended the throne about 2,930 B. C.

2. Manu. Perh. 2930 to 2900 B. C.

Hindu tradition describes him as "a great progenitor, an illustrious emperor, a benefactor and a great conqueror." He was more ambitious than his father. He found the treasury full, army and navy strong and the people willing. So, he made preparations for conquests. In several years—he conquered a greater part of Jambu Dwipa (Asia) excluding Western Asia and S. E. Asia.

Manu's whole life was heroism: After having subjugated Northern Asia, he turned his victorious arms to other lands. He is credited with having conquered countries in the other continents of the globe. The point is startling, but not too impossible to be true. It is said that he ruled this empire composed of distant parts—from his capital in Brahmávarta. (Bhagabat, Book III. Chapter 21.) His was a wise and beneficent rule. These commercial and political relations of the Aryans helped the diffusion of best civilisation over the globe. This point in particular, Manu, the Law giver had in mind when he said that the people of the earth should learn good manners, customs, religion, morals &c.—from Brahmávarta. (Manu Sanhita. Bk. II. 17-24 Slokas.

Also Wilson's Preface to *Vishnu Purana* P. LXVII.

To distinguish him from Vaivaswat Mann, he is often called Svāyambhuva Manu. This Manu is perhaps the Menes of Egypt.

Manu had two sons and one daughter. The eldest Priyavrata was heroic and helped his father much in conquests. His daughter Devahuti was an accomplished princess. So great was her fondness for learning that she chose, to the rejection of many worthy and princely suitors, the poor but learned sage Kardama as her lord. Manu gave her a large estate, wealth, ornaments, cattle, carts &c. Her thirst after knowledge was fully satisfied in her new home. To her we owe several hymns of the Rig-Veda. But she is more reputed as being the mother of our first and great philosopher Kapila,

3. PRIYAVRATA. PERH. 2900 B. C. TO 2875 B. C.

Priyavrata succeeded his father about 2900 B. C. He is said to have been the greatest monarch of the line. Acc. to Bhágavat, he married princess Varhishmati, a daughter of Visva-karman—the great Deva architect. But acc. to Vishnu Purana, Priyavrata married a daughter of Kardama and had by her 10 sons and 2 daughters. If Kardama be the same whom Priyavrata's sister Devahuti had married, the said marriage becomes almost impossible. The names of the 10 sons of Priyavrata appear to be somewhat different in different Purans. Only Vishnu and Garura Puranas agree. We adopt their names. 3 of his sons refused royalty and made pyreuńs. Priyavrata made a partition of his empire and sent the 7 sons to 7 different continents as Viceroys. The eldest prince Agnidhra—got Jamvu-Dwipa (Asia) 2. Medhátithi got Plaksha (now

submerged Indo-African continent). 3. Vapushman got Salmali (Africa) Q. Is Somali Land—a corruption of ancient Salmali Dwipa? 4. Dyutiman got some land in Krauncha Dwipa (perhaps *Australasia*). 5. Bhavya got Saka Dwipa (Europe). 6. Savana or Savala got Pushkara Dwipa (continent of good lakes *i. e.* North America). 7. Jyotishman got Kusa Dwipa, continent of Llanos etc.—*i. e.* South America). Vis. P. II. 1; Bhagavat V. I.; Devi-Bhagavat VIII. 4.)

Priyavrata was a great man in all respects. His special fame rests on his conquests. It is said that one half of his empire was lighted by the sun, while the other half remained in darkness. This simply means that his dominions lay widely scattered over the globe like our world-wide British Empire. Puranists called him "Priyavrata the Great." In his old age, he passed into religious retirement, leaving the Raj to his eldest son Agnidhra. The bold maritime activities and the conquests of these early Hindus may be regarded by some as nothing more than curiosities. In defence, it may be said that all the traditions of India point to them as *facts*; modern research also finds those ancients living in a "noon-day glare of civilisation." The Aryans, whether of the past or of modern times, have displayed extraordinary power of brain, body and mind. Moreover, what is impossible with the early Indo-Aryans whose Rig-Veda, whose grammar and whose philosophy are still extant and excite wonder of the world?

Priyavrata is said to have introduced the worship of the goddess *Shashthi* that bears one-sixth power of the Creator. In Bengal, she is still worshipped by our females in June for male issue. Priyavrata had long no child. At the instruction of a seer, he worshipped the goddess and obtained a son first of all.

4. AGNIDHRA. PERH. 2875 TO 2850 B. C.

Priyavrata was succeeded by his eldest son Agnidhra, formerly a Viceroy under his father in the Northern Asia. We are told that he ruled the people like his father. He assumed the reins of government in Brahmávarta about 2875 B. C. The empire of Priyavrata split up under his sons who ruled their own kingdoms, large or small, without any connection with the Central government. The system of a central government with subordinate parts—was almost absent then. Agnidhra's reign was not an eventful one. In his old age, he divided his Asiatic possessions amongst his nine sons, as follows :—

1. Nábhi got *Hima-varsha* alias Nabhi Varsha which is now the tract between the N. W. Himalaya and the Arabian Sea.

2. Hari got *Naishadha varsha* or *Hari varsha* between the Mts—Nishadha (Nyssa) and Hemakuta (Kara korum). This tract is now covered by Karakorum region and the Russian Turkestan.

3. Ilávrita—got *Ilá varsha*—between the Mts. Nila and Nyssa, now known as the table-land of Pamir = Sanskrit Parvata Meru or Sumeru.

4. Ramyaka got what is now called Chinese Tartary, between Mts. Sveta (Sofed Koh) and Nila.

5. Hiranmaya got what is now known as Mongolia between the Mts. Sringavan and Sofed Koh.

6. Kuru got Kuruvarsha—now Siberia, between Uttara Samudra (North Sea) and Mt. Sringavan.

7. Kimpurusha got what is now N. China, northward to the sea.

8. Bhadrásva got the southern half of the Chinese Empire.

9. Ketuman got Ketumalvarsha—between the Caspian Sea and the Mālyavan (?) mountain. This is now Russiatic Turkestan—on the eastern shores of the Caspian Sea.

This partition of Asia into 9 parts is mentioned by (i) Vish. P. II. 2. (ii) Bhágavat. V. 16. (iii) Devi Bhág. VIII. Chap. 4, and 8. (iy) Garura P. I. Chap. 54. (v) Brahma P Chap. 18, (vi) Varàha P. Chap. 38. (vii) Brahmànda P. Chap. 75.

5. Nabhi 2850 B. C. 6. Rishabha Deva 2840-2825 B. C.

Agnidhra was succeeded by his eldest son Nabhi about 2850 B. C. His reign appears to have been barren of events. The military spirits of his ancestors were gone Other New Aryan dynasties were rising into prominence in the North and East. Nabhi's power was mainly confined to the south of N. W. Himalaya. Perhaps he thought more of peace and religion than of

politics. His son Rishabha Deva succeeded him perhaps about 2840 B.C. Like his father, he also thought little of politics. Moreover, he was of a religious turn of mind. He had numerous wives, chief of whom was Jayanti, the daughter of Indra—king of the Deva Aryans of the North. He begot 100 sons, the eldest of whom was Bharata. He tried his utmost to make his sons pious and meritorious. He ruled his subjects on righteous principles and good counsels given by sages and seers. It is said that his kingdom was so prosperous that greed and theft were unknown. On a festive occasion he went with his queen Jayanti to his father-in-law's house. There while seeing the dance of a prostitute named Nilánjasá, he suddenly grew sick of the world and its pleasures. Before long, he returned home and installed Bharata on the throne and then renounced the world (2825 B. C.) He repaired to the Kailas mountain and there built himself a cot in which he passed some years in religious contemplation. He discovered the first principles of *Jainism*. The Jains call him *Adinath* or 1st Tirthankar *i. e.* spiritual conqueror. The Jain merchants of Western India have dedicated splendid buildings and temples to Rishabha Deo—on Mt. Abu (Rajputana). The tenets of Rishabha Deva were mainly these :—(i) Salvation is possible without the idea of God. (ii) Creation is self-sown and eternal.

(iii) Extreme regard for life in any form.
(iv) Moral self-culture.
(v) Living in a state of nature.

These, said he, lead to *Kevala jnana i. e.* pure wisdom which finally leads to *Mukti* (salvation). *Yatis* alone are entitled to have the enviable "pure wisdom"—a step to salvation.

He thought of no God and gave no idea of God. Creation, acc. to him, is eternal. He admitted the authority of the Veda partially, for he could not approve animal slaughter. His religion was pure, sublime and natural and as such it was at first meant for the wise alone, though afterwards introduced amongst laymen in suitable forms by the later Jainas.

6. Bharata. Perh. 2825 B. C.

Prince Bharata came to the throne about 2825 B. C. He was pious but warlike. He is credited with having couquered 8 islands of the sea. What led to these foreign conquests—is not known. We think—at the entreaty of the Aryan merchants oppressed by the natives of those places, Bharata conquered and annexed those islands to his kingdom. Bharata's kingdom, called *Bhàrata-varsha* and composed of 9 parts, is mentioned in (i) Vishnu P. II. Chap 2. (ii) Mat. P, Ch. 113 (iii) Vayu P. Chap. 34. (iv) Varaha P. Chap. 75. (v) Bhagavat V. Chap. 16 (vi) Garura P. Part I. Ch. 54 (vii) Brahma P. Ch. 18. (viii) Mahabharata —Bhishma Book, Chap. 6. (ix) Harivansa. (x) Kurma P. Chap. 45. (xi) Márkandeya P. Chap. 54. (xii Agni P. Chap. 119. (xiii) Siva P.—Dharma Sanhita—Chap. 33. (xiv) Devi Bhágavat. Chap. 4. (xvi) Padma P. Svarga Part Chap. 2.

These works simply mention the nine parts. Except perhaps one, the others give no definite position of them. Astronomers Varáhamihira (D. 587 A. D.) and Bháskara (1114 A. D.) are wrong in their supposed identifications of those parts in India itself. Cunningham also appears to have been misled by them. The correct meaning is that *Bhárata varsha i. e.* Bharata's kingdom, (not *India*) included eight islands and India Proper. The Vàyu Puran alone, better informed, gives a somewhat clear idea of the thing : "The kingdom of Bharata consists of nine islands that are separated from one another by sea ; so they are not easy of access." They are :—

(i) *Indra Dwipa*—then perhaps an island in the mouth of the Indus, and now a part of Sind.

(ii) *Kaseru*—Cutch

(iii) *Tämravarna*—Ceylon. (iv) *Gobhastiman*, Andaman.

(v) *Näga* or *Nagavara*, Nicober. (vi) *Saumya*, Sumatra. (vii) *Gandharva*—Javä. (uii) *Baruna*, Borneo. (ix) India Proper (most prob. the N. W. part of it.

In time India alone was called *Bharata varsha* Bharata was pious, affectionate to his people and hospitable to strangers and guests. He is called one of the 5 Great Emperors of Ancient India. He performed an Imperial Sacrifice. He had 3 sons by his queen Panchajani, who were often at war with one another. He devised various means to quiet his house but in vain. The princes

grew more wild day by day. Annoyed, Bharata was going to leave home when the queen and the Princes fell on his feet, begged his pardon and warmly pressed him to stay, solemnly promising correction of their temper. Bharata had no faith in their words; so he left home and went to the hermitage of Pulastya to practise Yoga there. At first he improved much in spiritual culture. But soon an incident happened which quite arrested his progress. They said, the king had left his palaces and pleasures but not his attachment, which caused his fall. One day when Bharata was performing some ablutions in a river, a deer, far gone in pregnancy, came to the opposite bank to drink. Suddenly terrified by the roar of a lion, she leaped on the stream for fear of life. She almost crossed the river when she dropped a young in the very water and died. The poor fawn came floating near the king. Bharata was moved and out of pity took it home and began to pet it with great care. Other sages warned him but to no purpose. He looked on that exercise of mercy as a broad way to heaven. For a year or two, Bharata entirely forgot his God and reared up the fawn, with parental care and affection. One day, when Bharata was out, the fawn, now grown up, was at large, a wild herd of deer came near the hermitage. The pet deer at once forgot his benefactor, mixed with the herd and went away. Bharata on his return, found the deer missing and felt the loss most keenly. His thoughts were now after the pet and he died before long—thinking of the deer.

After Bharata, the dynasty fast declined. Though it ran to the 28th generation, we find no kings worthy of historic note.

The Line of Uttanapáda, the second son of Manu deserves mention here.

Uttánpáda's line was a short one of 14 kings. So, it became extinct by 2500 B. C. or earlier.

1. Uttánapáda. About 2900 B. C.

Manu gave his 2nd son a kingdom, we know not where. This Uttánapáda was a weak king and a weak and uxorious person. He had two queens—Suruchi and Suniti by name. The queens had a son each. The king was very fond of Suruchi who had tied him in her apron's strings. As a consequence, Suniti and her son Dhruva were always slighted.) One day, during the absence of Suruchi, the king took Dhruva, then aged only six, on his lap and fondled him. Queen Suruchi—incensed at this, suddenly stepped in, rebuked the king and forced him to send off Dhruva at once from on his lap. This sour slight of the step-mother cut Dhruva to the quick. He went to his mother and stated his sorrows. Suniti calmed the grieving prince, saying, "My son, pray to God who alone can make man happy and great." The young prince caught the idea and thence forward learnt to pray to God for better days—for the kingdom. When he grew up a lad, he stole away from his mother—to live in a wood like an ascetic and to pray to God with thorough concentration of mind. The devotion of Dhruva is still a favorite talk with the Hindus all over India.

Dhruva asked a kingdom and by the grace of God he gained it. The proud queen Suruchi and her son Uttama passed time merrily for several years. Then bad times came on them. Once Prince Uttama with a large retinue, went out a-hunting. In course of his prolonged hunting excursions, Uttama reached the country of the Yakshas, north of the Himalayas. There unluckily a fight ensued between the two parties and Uttama was killed by the Yakshas. The king led by queen Suruchi, formerly had banished the innocent queen Suniti and her son. Now he grew penitent and recalled Suniti and Dhruva. Having crowned Dhruva on the throne, the old king passed into religious retirement.

2. Dhruva Perh. 2865 B. C.

Dhruva began to rule about 2865 B. C. To be avenged on the authors of his brother's death, he led an army against the Yakshas and after a sharp conflict, defeated them. He was an exceedingly popular ruler. After a long peaceful and happy reign, he attained *Bramha Jnana* (a true knowledge of the Supreme Being) and left the Raj to his eldest son Sisti. (Vis. P. I. 11 & 12.)

(Dhruva was followed by 5 kings who are mere blank names. The 10th, Anga is said to have been important. To show his supremaoy, he performed a Horse Sacrifice. He was a vigorous and good ruler. But unhappily—so terribly did his son Vena oppress him that he was compelled to abdfcate and turn an anchorite with queen Sunithà. Bhrigu and other sages then placed Vena on the throne.

11. Vena : about 2825 B. C.

From his youth up, Vena was most turbulent and cruel. It is said that, in his boyhood, often would he kill his playmates most frivolously. Now ropalty made him blind and insolent. His tyranny now knew no bounds. He embraced Jainism and was initiated by Rishabha Deva himself. He was a sworn enemy of the Brahmins. He forced even the *Rishis* (seers) to pay him tribute. He forcibly employed the Brahmins to carry his palanquins. He stopped all religious performance in the State. The whole kingdom was filled with consternation. To save the country, people saw no other alternative but to kill the wicked king. Erelong Vena was done to death.

By the murder of Vena, the country rather jumped out of the frying pan into the fire. Anarchy prevailed everywhere. Life and property were at the mercy of the robbers. The Brahmans became alarmed. They soon decided to place Vena's young son Prithu on the throne.

12. Prithu : about 2815 B. C.

Prithu made an excellent king; soon his full authority was established over the entire kingdom. He made new village, towns, ports, castles, camps &c. The country became highly prosperous under him. They say he was like Manu in parental affections towards his people, like Brahmá in authority, like Vrihaspati in Vedic lore and like Vishnu in self-possession. He was modest, meek and of winning manners. He was unrivalled in doing

good to others. His praise was on everybody's lips. From his time, court-encomiasts called the "Suta and Màgadha" first came in vogue. He died after a very long and glorious reign of 40 or 50 years. His queen Archi became a *sati* and immolated herself on her husband's funeral pyre. His capital was called Prithú-daka (now Pehoa). The Caste-system first began here.

Prithu was succeeded by his eldest son Antardhi whose crown-name was Bijitáswa. Out of affection, he appointed his 3 other brothers to 3 parts of the kingdom. Prithu had left a large hoard in the treasury, which his pious son utilised in long expensive sacrifices and charities. His grandson Práchinavarhi's reign is reputed for numerous grand sacrifices. It is said the earth for many miles was filled with his sacrificial altars. He was succeeded by his 10 sons whose common name was Prachetas. We here meet with an instance of polyandry. The 10 Pracheta brothers had one common wife. With them the line of Uttanapada comes to an end. Prachetas were very pious; they refused royalty for Brahminhood. Their successors passed for sages, and enjoyed high reputation as model Brahmans.

CHAPTER VIII.

§ 13. Aryan Regeneration.

(i) Down-fall of the Northern Aryans.

(ii) The Aryan Kaliyuga Epoch. 3102 B C. (lunar) = 2950 B. C. solar.

(iii) Regeneration. (*a*) The Saptarshi Era 3076 B. C. = 2925 B. C. (solar).

We have already said, the Northern Aryans lived in numerous clans, tribes or families—all free in thinking, living and actions. About 3,000 B. C, the Aryan society took a quite new turn. The thoughtful Aryans lived apart from the mass. Many of them seldom married. The result was that in half a century, the Aryan mass of the North became internally rotten. This moral downfall of the Aryans has been clearly depicted in the Mahabharata, Peace Book, Chapter 59. In order distinctly to mark this downfail of the Aryans, an epoch called the *Kaliyuga* (Iron Age) was started by the sages. The initial point of it is 3102 B. C. lunar = 2950 B. C. solar. That Kaliyuga Era runs even to this day. The sages, alarmed at the anarchical state of society, informed Brahmá—the greatest Aryan seer. What Pope was to early Christendom, that Brahma was to those Aryans. He held an assembly of the sages and seers whom he addressed thus :—"Seers and sages, to allow society to

go on without the best thinkers to guide the mass, is to leave the body without the head. True wisdom—the path to salvation—is attainable in the world and not in aloofness from it. So, I desire those of you who are still young, to marry and beget virtuous children for the benefit of the society. For better government, I further propose to introduce monarchies over the various clans." All modestly bowed to his reasonable command, but many declined to marry for fear of the loss of penance. Only 21 most distinguished seers, including Brahmá himself, married. They are known as *Prajápati Rishis i e.* progenitors. Brahmá married fair Sävitri reputed for her chastity. She bore him two daughters and no son. So he married a second wife from the Indian side, born of a milkman family. Still he had no male issue. The progenitors were mostly representatives of clans that owned principalities in different localities. They begot many children some of whom became seers and some, warriors. The great sage Bhrigu begot 14 sons. Of them only two viz. Chyavana and Apnuvan became *seers* and 12 became *devatas i, e.* warriors. Of these latter,, Daksha the youngest founded a small kingdom near the source of the Ganges, with his capital at Kanakhala, 2 miles south of Hurdwar. The seven seers known in history as *Saptarshi*, are said to have been the ancestors of the high-caste Hindus of India.

An era called the *Saptarshi*, of which the initial point is 3076 B. C. (lunar)=2925 B. C. solar was started in Kashmir in honour of them. The era is still current there.

Below is given a geneology that indicates the sources of all future dynasties of India :—

I. The Lines of the "7 Seers (Saptarshi) :—

1. Marichi—Kasyapa...Vivasván—(From him originates the Solar dy.) 2- Atri—Soma (From him comes the Lunar Dy.) 3. Angirá begot 7 seers and 10 warrior sons, Vrihaspati and others. 4. Pulastya—Visravas—Kuvera. 5. Pulaha = Gati—Kardama, Variman and Sahishnu. Kapila and 9 daughters. (Harivansa and Vish. P.) 6 Kratu = Sannati—The "Valakhilya" sages said to be pigmies in stature ? 7. Vasista.

II. The great sage Bhrigu begot 14 sons, of whom 2 became seers and 12 kings. Daksha—the youngest of these, founded a small kingdom near the sources of the Ganges.

The Brahmans and the Kshatriyas of ancient dynasties were descendants of these 7 or 8 seers, Other lines originated from other progenitors. The Rig-Veda, the Sanskrit Epics and the Puranas have mentioned many distinguished kings who belonged neither to the Solar nor to the Lunar dynasty, but to other less important dynasties, no more represented or recognised.

Brahmá, Vishnu, and Siva make the Hindu Trinity. Brahmà is the Creator, Vishnu the Preserver and Siva is the Destroyer and Reproducer. Needless to say that this later spiritual evolution was based on historical element (vide also A.A. Macdonell's Sanskrit Literature). Historically, Brahmá—the greatest Aryan sage, *regenerated* the Aryans, by asking the seers to raise up issue

(Mahabh, and Brahma Vaivarta Puran„ Brahma khanda, Chap. 8; also Srikishna Khanda, Chap. 32.)

Marichi's son was *Kásyapa*, so called from *Kasya*, a special preparation of Soma juice, which was his favorite drink. He was a great warrior. Tradition asserts (vide Rajatarangini) that he had wrested the flowery vale now called Kashmir (Kásyapa Meru or Mir) from a Daitya king called Jalodbhava. Kasyapa married several daughters of Daksha—king of Kanakhala. In his first wife Diti, he had begot two powerful sons namely Hiranyàksha and Hiranya Kasipu. Their children became known as the Daityas. They soon multiplied and attained great political importance. In the 2nd wife *Aditi*, Kasyapa begot 12 sons called the Adityas from their mother, *Aditi*.

These new Aryans occupied all tracts north of the Himalayas: About 2860 B. C the Daitya and the Dänava Aryans grew very powerful. It is said, they built a small empire,

The most excellent people that the world has perhaps yet produced, were the *Devas*, a section of the new Aryans. Many of the prominent Devas have long passed for gods, and have lost their original historic characters. Yet, doubtless they were men—'excellent men'—'the Shining Ones.' We give the following proofs of the human nature of the Deva Aryans, though the Sanskrit Epics, the Puranas, and other works have been highly saturated with their deification :—

(i) Yudhisthira, speaking on Death, observes—'Nobody can escape death. Death kills the Devas, the

Dànavas, the Gandharvas and all' (Mahabh. Drona Book Chap. 50).

(ii) Again, Nàrada also speaking on Death, says—"The Devas also with Indra at their head, die like men. The Devas also have mortal names and frames.' (Mahabh. Drona Book. Chap. 55.)

(iii) In reply to the taunt of Indra, the king of the Devas, Bali—the Daitya Emperor—said :—"I, you and all others, who will in time, obtain the *Indraship*, will go the same way as hundreds of Indras have already gone. This Indraship is not held by anybody for ever. Many others will gain the Indraship in future." (Mahabh Peace Book, Chap. 227.)

The Devas belonged to many families—the most important being the Aditya, the Visvadeva, the Basu, the Tushita, the Abhasvara, the Marut, the Máhárajika, the Sádhya, the Rudra &c. 33 of the Devas attained special excellence and became most distinguished. These 33 Devas became afterwards in popular legend, magnified into 33 crores of devas, as if one deva is equal to a crore of ordinary mortals !!

From the Matsya Purana Chap. 95 appear the homes of the different peoples of that time :—

(i) The Daityas and the Danavas lived on the Sweta Parvata (Sofed Koh ?) to the far north.

(ii) The Devas lived on the Sumeru uow perh. known as Pamir Tableland.

(iii) The Ràkshasas, Pisáchas and Yakshas—on the Himalayas. (Perh. ancestors of the Dravidians.)

(iv) The Gandharvas and Apsaras (ancestors of the Afghans) on the Hemakuta (Karakoram.)

(v) The Nagas and Takshakas (ancestors of the Turks)—on the Nishádha (Mt. Nyssa.)

(vi) The great seers lived on the Mt. Nila—to the far north.

(vii) The Pitris lived on the Sringawan hills, to the west of Mt. Sumeru *i. e.* on the eastern shores of the Caspian Sea. Other accounts are found elsewhere.

The kings of the Vairaja dynasty of Bithoor gradually lost all hold on the North About 2860 B. C. Daityas grew powerful so much so that several of them are called by the Puranists as emperors. The Devas also gradually rose to great eminence by 2850 B. C. Their rise and excellent progess was watched with the extreme jealousy by the Daityas. The brotherly and friendly relations between the Daityas and the Devas were now daily strained.

Before long, an incident happened that drove the both to bitter hostilities for long 32 years, off and on This is known as the First Great Civil War or the Devásura War. Somadeva, the Chief of the Atri clan and founder of the future Lunar Dynasty of N. India, intending to perform an Imperial Sacrifice, summoned amongst others, the Daityas who however, indignant at this presumptuous audacity of the Devas, resented and refused to attend. Nay, they declared war on the Devas and soon invaded the Deva territorry. We do not know the strength of each army nor the details of the battles fought. The conflict was very sharp and the

loss of lives on both sides was considerable. The War began in 2850 B. C. or a little after, and ended in 2818 B. C. The Devas were unrivalled in religion, learning, arts and industries; but perhaps a little inferior to the Daityas in military operations. So they first sustained great defeats. Then a Deva General, Purandara by name began to figure prominently. His capital success in the war led the Devas to declare him their king with the title of *Indra* (lit. 'the most exalted king'). Defeat quickened the Daitya spirit and after some time they fell on the Devas with such a terrible onset that the Devas failed to hold their ground. The Deva cause was going to be lost when Siva, the mighty Chief of the Rudras, took the field, at the entreaty of the Devas, turned the tide of the battle, inflicted a signal defeat on the Daityas and drove the enemies to the shores of *Paschima Samudra* (western sea : Arabian or Caspian Sea). When the Daityas were first strengthening their power in the north, several Daityas then migrated to the South, and founded kingdoms in several parts of India. One powerful kingdom was to the south of the Vindhyas; several were on the eastern Vindhyas, one was in Kikata (Gaya province). When the Northern Daityas grew a little weakened, the Southern Daityas came forward against the Devas. South now became the dancing ground of Mars. Rudra (Siva) again led an army and after a hard struggle killed Tripura—the Daitya king of the Central Province. The services of Rudra to the Deva cause have been thankfully sung by the seers: R. V. II. 33. 5-9 :—

(i) "Able-bodied, possessed of many forms, terrible Rudra is wearing bright gold ornaments. He is the lord of the universe and preserver of all.

(ii) "O worshipful Rudra! You are the holder of bow and arrow. You have many forms and have worn the ornaments called nishka. You preserve the whole wide world. Who is stronger than you?

(iii) "Let us pray to the fierce Rudra—seated in the car, youthful terrible like a beast and destroyer of foes. May His army kill our enemies."

(iv) "As the son bends to his blessing father, so do we bend before you, O great Rudra!"

(v) "Be propitious: be not angry with us; do not destroy us. We shall all—sons, grandsons together pray to Thee much in this Sacrifice."

To the heroic Rudra family, the debt of the Devas appears to have been immense. Tradition bears the bright record of the deeds of one female-warrior, even Umā, wife of Rudra. In terrible battles, she killed the Daitya Chiefs Mahisha, Sumbha and Nishumbha (grandson of Pralhàda) and their Generals Dhumrāksha, Chanda, Munda and Raktabija, on the Vindhya hills. Alarmed at these reverses, one great Daitya king, Durga by name, collected a very strong and large army. The Devas feared that their fortune now hung by a slender thread. So they were filled with dismay. But Umā again took the field with a lion ramp. Still no heart cherished the least hope of her success against such strong and enormous odds. Before battle, she

inspired her soldiers with her martial spirit so much so that her soldiers saw her as a very goddess of Victory incarnate. The battle was the fiercest—Umá won the day after all. Later on, her son Kartika became the General of the Deva army. He killed the last great Daitya Táraka by name.

A somewhat detailed description is given of the wife and sons of Rudra—in the R. V. VI. 66. 3; VI. 66. 11 and VI, 66. 64.

The worship and image of Siva of the after age originated from the descriptions given in the Rig-Veda already quoted. The Devas gave Umá the title of *Durgā* for having slain the most formidable foe Durga. Her worship first began a century later—*i. e.* about 2700 B. C. It is said that Suratha first started her puja. To clear the point, we quote a portion of the early geneology :—Soma (the founder of the Lunar Dynasty)—Budha—Chaitra—Adhiratha—Suratha : Again, Uttan-pada—Dhruva—Utkala—x—Nandi. Suratha, being defeated by Nandi, lost his kingdom and went to the wood, smarting under grief. A Vaisya king ruled Kalinga then. His grandson—Prince Samàdhi was turned out of the house for his extreme liberality. Samàdhi met Suratha and both became friends. Once they saw a great sage named Medhasa. At his instance, they followed him to Pushkara, 7 miles from Ajmir, and there they long prayed to Durgá for better times. In their worship, they became *Siddha i. e.* successful. It is said that Suratha regained his kingdom by another

fight and Samádhi regained Kalinga. That Durgá Puja now forms the greatest festival in Bengal—with the difference that formerly her worship was mental and in the spring season, but now her image is worshipped in Autumn.

The war was a defensive one for the Devas and they maintained their own. The Daitya power continued in the North and in India. The hostilities stopped for a time no doubt. But we shall hear of fresh out-break hereafter. The Devas gradually obtained great political importance. Several most distinguished Devas deserve special notice here :—

(i) Brahmá, son to the sage Niranjana, was Pope of the Aryans; lived on the Pamir Table-land of which the eastern boundary was Thian-san Mt., Chinese Thian-san=Abode of Brahmà cf. also San-Po=Brahmaputra. Hindu tradition points to this greatest seer as the first source of all knowledge, secular and sacred : He it was who had first compiled the Vedic hymns, drawn up a Penal Code,compiled an alphabet afterwards parent of the *Sārada*, *Sriharsha* and *Kutila* alphabets, written the first great medical work : had been the first great astronomer, reformer, regenerator and coloniser. He was a very Angel of Peace and Progress and knew little or no fighting at all. No Pope in the early Christendom commanded a greater respect and confidence as did Brahmá—in the then Aryan world. He was the supreme authority on all matters. It is said that Ujjain, House of Brahmà on the Sumeru (Pamir)

and Siddhapuri—now *Sid-rov* (see Johnston's Map of Asia) in Siberia—were on the O° meridian of the Hindus. 4 great rivers flowed down the Tableland : the Bhadrá or Subhadra (Ob or Obei)—R. V. *Yavyāvati*, flowed to the north ; the Sita (Hsi-to) now *Yarmond* and Subáhini (Huangho) flowed eastward to the Chinese Sea. The Wankshu—R. V *Yakshu*, (R. Oxus) flowed to the west ; and the Alakánandá (the Ganges) flowed southward. Later on, when spiritual ideas were evolved out of these historical data, Brahmà came to be known as the *Creator'*—an idea still prevalent in all Hindu writings ! We have mentioned Brahmà as a coloniser. He was perhaps the first to discover the most philosophic grounds of India and Burma where he lived for penetential purposes, performed Sacrifices and then filled them with sages who afterwards made extensive penánce-groves and hermitages there. Modern Burma—Sanskrit Brahmadesa—owed its name to Brahmá who had lived there for several years on the Iravati (Vide Sabdakalpa Druma, Brahma &c). From Brahma's first astronomical observations made in Assam, the country received the name of *Prag-Jyotisha*

(ii) Rudra—was the Chief of the Rudra family of 11 brothers: he lived on the Kailasa mountain. He was a great hero, physician, law-giver and the greatest grammarian that the world has yet produced. His first wife was *Sati* who probably lent the word *Sati* to a self-immolating Hindu widow. In the Puranas, he is known as Siva (the great Benefactor.) Heroic Umá—his 2nd wife already noted, was daughter to a king of Simla

(iii) Indra :—It was the title of the Deva-king. Purandara or Sakra had killed 99 powerful Daityas and performed 100 Sacrifices, For his valor &c. he was elected the 1st Indra. He married *Sachi Devi*, daughter of a Daitya Chief named Pulomà. He had 3 sons and one daughter. This Princess Jayanti was married to Rishabha Deva, the well-known founder of Jainism.

Indra lived at his capital Amarávati—in the tract called Indràlaya—now shewn as *Inder Alaya* in Johnston's Map, to the north of the Hindukush mountain. Most prob. the original Indralaya was some 400 miles more northerly than it is now. In the Rig-Veda, we find Indra in two capacities viz, as the Rain god and as the Deva king and the greatest Protector of the Aryans. Of the gods of the R. V—Indra is the most prominent and is invoked with some 250 hymns. We quote a few for illustration :—

(i) Visvámitra, invoking Indra, says :—

"O Indra ! killing the Dasyus, save the Aryans." (R. V. III. 34.)

(ii) One day, in one single engagement, Indra killed 50,000 of the enemies. (R. V. IV. 28.)

(iii) The powerful Non-Aryan Chiefs Ku-yava and Ayu lived in forest tracts and would fall on the Aryan villages and towns, with their men, whenever an opportunity occured. (R. V. I. 104.)

(a) The most powerful was Krishna who lived on the R. Ansumati. His army was 10,000 strong. Very

great was his oppression. So, Indra killed him. (R. V. VII. 96.)

(iv) Indra also punished even refractory and wicked Aryan kings. Two Aryan kings Arna and Chitra-ratha were killed by Indra in a battle on the R. Sarayu.

(v) Indra gave a realm to king Duryoni—after killing the Non-Aryan Chief Kujavàcha. (R. V. I. 174.)

(vi) Indra killed the Non-Aryan kings Nava Vastwa and Vrihadratha and placed Aryan kings on their thrones. (R. V. X. 49.)

The Indras—one after another–continued to rule in the north till some time after the Mahabharata War. Then we hear of them no more.

Some sages first introduced the worship of Indra into the Aryan society. It however met with a storm of opposition from other sages. The praise and despraise of Indra are recorded in the numerous hymns of the Rig-Veda. The worship consisted mostly in Bacchanalian feasts. This religious difference led the Iranians to separate from the Indo-Aryans. The Irànians were strict moralists. Even the màjority of the Indo-Aryans were opposed to the worship of Indra.

(iv) Vishnu was the youngest of the Adityas, but greatest of them all in merits. He was a warrior and had killed several powerful Daityas. It is said that he had built Lanka in Ceylon for the summer residence of Indra.

(v) Daksha, son of Bhrigu, ruled at Kanakhala near Hardwar. He was father-in-law to most of the elderly

in speaking of Kadphises I's subjugation of the 4 other Yüe-chi tribes. Dr. Marshall in his paper on *Kanishka's Time* in J. R. A. S. April, 1915, shows Kanishka as subsequent to Kadphises I. So Kanishka could not be living in 57 B. C. to be the founder of *Samvat*.

(14) Vikrama's *Amara Sinha* was not the same as built the temple of Buddha Gayá in 500 A. D. Again, we hear of 5 *Varáhamihiras* ; (1) The first, author of the *Vrihad-Sanhita*, lived in 58 B. C. (2) The second, author of a revised edition of *Brahma Siddhánta*, lived in 80 A. D. (See *Jyotishi*. P. 62). (3) The third, author of the present *Vrihat Sanhitá*, lived in 285 A.D. (See, Vr. Sanhita. Chap. I. Sl. 2 ; also Chap III. Sl. 2.) (4) The fourth, author of the *Pancha Siddhántiká* lived in the 6th century A. D. (5) The fifth lived in 1600 A. D. (See Visvakosha.)

CHAPTER IX.

§ 14. The Great Renaissance.

THE 29th CENTURY B. C.

The Aryans of the North were chiefly of two classes:—the *Suras* and the *Asuras*. The former were so called from their excessive drinking of *Surā* (wine), while the latter were ridiculed as *Asuras i.e.* Teetotalers or people without wine. The latter were puritans and small in number; while the former were a large set of chartered libertines. We have noticed their *moral fall*. We have noticed also the reformation and regeneration of the Aryans, by the greatest seer Brahmá. The new children of the Rishis, now called themselves *Devas*, godly men or shining people," These *Deva Aryans* were certainly men like us—mortal beings—historic persons. Later on, spiritual ideas were evolved out of the pure historical data. Even in this new creation of their divinity, their semi-historical character is clearly visible. It is already noted that the Aryans were composed of many tribes, clans and families. The countries of Central Asia were mostly under the influence of the Deva Aryans. The word *Asura* has become opprobrious in India: it now means a demon, or an evil genius. The Rishis were the best specimens of the Aryans. Brahmá, the most versatile genius, was the acknowledged Chief of the time. It is said that under his instructions, 8 *Surendras* i. e. Chiefs

of the Devas, conducted the administration of the Aryan States of the North.

By the middle of the 30th century B. C., the downfall of the Aryans was almost complete. The 88,000 seers never married; even many females took to religion and never married. The time is marked by the Kaliyuga Epoch, beginning in 3102 B. C. (lunar) = 2950 B. C. (solar).

About 2900 B. C. or later, Brahma set about to regenerate the Aryans. His Reformation brought about the Great Renaissance of the 29th century B. C., not yet known in human history.

Scholars are eloquent in their praises of Hindu wisdom, arts, and tongue; but they do not know the rich store of lore of the Renaissance. In comparison, all later Hindu wisdom appears as mere commentaries—explanations !!

Below is given a brief history of the Deva Renaissance which forms the fountain-head of all our later knowledge and art. The History of no nation, ancient or modern, gives us a people like the Devas. Each of the 33 principal Devas was a versatile genius. Of the most distinguished Romans, J. Cæsar alone, excelled in nine different qualifications. Some of the courtiers of Philip II. of Spain were experts in pen, sword and altar. But they are nothing, if brought to the Devas.

1 Religion :—The method of worship took a new turn with the Devas. Our Rishis had followed a simple natural course. But the Devas introduced magnificent sacrifices, often connected with their conquests. Brick-built altars of various shapes were devised. Several

priests were employed. Beasts were killed. Grand feasts followed, along with gifts to sages and the poor, music, song and dance &c.

II. Literature :—It is a general belief that the four Vedas, except the oldest parts of the Rig-Veda, were composed and compiled in India. No doubt, there is much truth in it. We, however, think that all the Vedas originated in parts in the North. It is said that Brahmá had set men to collect the earliest hymns of the Rig-Veda. These amounted to a huge mass, numbering about a lakh (100,000) of hymns. Evidently, a very small part of them came to India.

With the beginning of grand sacrifices and other rites and rituals, the Yajur Veda also (the Black one) began in the North. Surya Deva, the youngest brother of Brahmá, had compiled the *Samans*. (Chhändogya Upanishad; the Black Yajur Veda, P. 477 and Manu Sanhitä, IV. 124).

"The Sāma Veda was composed in *Deva-loka* i. e. North and brought to India afterwards Manu's adjective *pitrya* is wrongly explained as "sacred to the manes." Dr. Buhler and Prof. Maxmüller also have followed the wrong meaning and said, "Säma Veda is sacred to the Manes"; though this Veda knows nothing of a Sraddha ceremony. The great sage Atharvá, born of the Angirá clan, (some identify him with the great sage Bhrigu) and a disciple of Brahmá, wrote a Veda of his own, full of charms, spells, incantations, domestic rites and medicines. It was intended for the common people of the North. In its present form of

20 Books, this Veda is said to have been composed by other sages of the Angiras clan Its chapter on Brahma-Vidya (Theosophy) is a novel feature. Yet it long remained non-canonical. The Muṇḍakopanishad, Beginning, states that Brahmâ taught Atharvá Theosophy. The spirit of the time had inspired some of our ladies even to compose a good number of hymns still extant.

The word '*Bible*', originally a book, afterwards came to mean "the holy book", the Scripture. So, the word *Veda* originally meant "*knowledge*" (of the Aryans) but afterwards, "Sacred Knowledge". Tradition asserts that Atharva's first collection and arrangement of the Rik, Yajur and Sama hymns &c.—became known as the *Trayi* of the North. They are our modern Poetry, Prose and Songs chanted for different ends. Agni Deva collected the later Rig-Vedic hymns in India. The Seer Vàyu collected the Black Yajur Veda in India (Manu, I. 23); also Satapatha Brāhmana, XI. 4. The White Yajur Veda was composed by Yājna Valkya in the 14th century B. C.

The study of the Vedas now became an important thing with all the Aryans who followed the Vedic religion. To facilitate the Vedic study, six supplementary subjects also were cultured at the same time. These were *Sikshā* (Orthography and correct articulation), *Kalpa* rites and rituals, Different Sacrifices, their method of performance, altars, effects, priest &c.—were explained in it. Here is the origin of the rudiments of Hindu Geometry. *Vyākarana* (Grammar): Before 2900 B. C., the Aryans spoke a free tongue called *Brahma Bhásha*

or Bálhika. Bháshá. This was a free, irregular and rugged language. Dr. Macdonell calls it an older form of classical Sanskrit. Most of the Rig-Vedic hymns are composed in it. The authors of the Indian Bráhmana Works and the Upanishads also used that rugged tongue more or less. The Aryans now requested the Devas to refine that tongue. Here is the need for writing regular Grammars. Several Devas took up language and gave it the most scientific treatment. Indra invented the 14 vowels. Mahesa invented the 29 letters (25 consonants *Ka to ma* + 4 semi vowels viz Y, R, L, W). Chandra invented the 4 aspirants S', Sh, S, H. Brahmá made up the remaining 16 or 17 letters. This new alphabet called *Brāhmi Lipi*, contained 63 or 64 letters, representing all the varities of sounds. Indra, Chandra, Mahesa and Kumára wrote a Grammar each. The first two viz, the *Aindra* and the *Chándra* Grammars are now forgotten. The *Mahesa* Grammar is still extant, though rare. A portion of the Grammar of Kumára a son of Mahesa, is preserved in the *Garura Purana*. The Grammar of Mahesa, the first scientific grammar in the world, now became standard with the Aryans. The Brahma Bháshá, now confined and refined by the rules of the new Grammars, became known as *Sanskrita* or Devá-Bháshá (Tongue of the Deva Aryans.

Below are given some of the views of eminent scholars on *Sanskrit*, its use and its relation to other ancient languages of the world :—

(1) "Sanskrit is the greatest language in the world. As Mathematics is the foundation of Astronomy, so is

Sanskrit the basis of Philology"—Prof. Maxmuller's Science of Language.

(2) "Sanskrit is more perfect and copious than Greek and Latin and more exquisite and eloquent than either."—Prof. Bopp in Edinburg Review.

(3) Sanskrit was at one time the only language of the world"—Prof. Bopp.

(4) "*Justly* it is called *Sanskrit* i. e. perfected or finished.—Schlegel's History of Literature.

(5) "The modern philology dates from the study of Sanskrit by the Europeans." Dr. Hunter.

(6) "In point of fact, the Zend is de ived from Sanskrit. Prof. Heeren's Historical Researches.

(7) "Sanskrit is the origin of the modern languages of Europe"—M. Dubois.

(8) "All the languages of the Indo-European Family are derived from Sanskrit." Dr. Ballantyne.

(9) "It is only of late years that any relationship was allowed between Hebrew and Sanskrit, but Furst and Delitzach have abundantly proved it and it is now universally acknowledged." (Pococke, "India in Greece.)"

It is wrong to suppose that *Sanskrit* is the *mother* of those tongues. Sanskrit is, in fact, one of the numerous tongues that sprang up from the *Aryan Tongue* of Central Asia, known to us perhaps as Brahma or Balhika Bháshá. Sanskrit was made by the Deva Aryans: hence it is often called *Deva Bháshá.*

'Válmiki and Vyasa followed the Máhesa Grammar. The so-called "*ársha prayogas*" of Válmiki and Vyàsa are wrongly explained as *poetical license.* They are

correct according to the Màhesa or other Vedic Grammars, but wrong, according to Panini and others. Panini is now universally admired for his "shortest and the fullest Grammar in the world." In the history of Sanskrit Literature, two persons appear to be singularly fortunate : the Grammarian Panini and the annotator Malli-nātha. Both were best *compilers* but now they have passed for excellent *authors*. All science, all secret of the perfect language lies in Mahesa's arrangement of the Alphabet in 14 rules, adopted and explained by Panini. Mahesa wrote his Grammar for Vedic use, but Panini meant his work for both secular and sacred compositions. A critic defending an apparently erroneous expression of Vyasa in the Mahàbharata says that Panini is to Mahesa, as a drop of water is to the occean.

The following is his observation :—"Vyasa has derived many excellent gems (*i.e* expressions) from the sea of Máhesa Grammar. Are they possible in the Grammar of Panini which is no better than a little water accumulated in the foot-print of a cow ?"

In the branch of *Nirukta* i. e. Vedic glossary, the names of 1st Indra, Soma, Kása-Kritsna stand prominent. Their works have long disappeared. So we cannot say what improvements thy made in that study.

Chhandas (Prosody) also certainly received some attention. The Rig-Vedic hymns were composed in seven different metres, Dr. Macdonell says, "The metrical skill is considerable."

(*Imp. Gaz. India*. vol. II. P. 210.)

It is well-known that Indo-Irania, West Asia and Europe bear striking resemblance in language and other things. Scholars, after careful enquiry and examination, have found that those languages though akin, do not yet prove a racial unity. They trace all the tongues to an Aryan tongue of Central Asia. I think this Aryan tongue was the Brahma Bháshá or the Balhika Bhàshà Both Brahma tongue and Sanskrit were brought to India.

The Renaissance is noticeable in the field of astronomical research also. It does not appear that our astronomy had made much progress before 3000 B. C. Only a few passages of the Rig-Veda, *describe* the motions of the celestial hemisphere or of the stars therein. The earlier Rishis knew the *Rikshas* (the Great and Little Bears). R. V. 1. 24. 10. They knew of a day and night of 6 months each in the Arctic Region Long Dawns are mentioned in some 20 or 25 hymns. Short Dawns also are mentioned in R. V. 1. 92. 1; 1. 92. 10: 1. 48. 6. The sunless north and the Aurora Borealis are hinted. The celestial pole was in the zenith and the revolutions of the stars were round a perpendicular axis. The high antiquity of the Hindu astronomy has been discussed by some of the greatest astronomers in Europe and is still unsettled. Cassini, Bailly and Playfair maintain that observations taken before 3000 B. C. are still extant and prove a considerable degree of progress already made at that period. Their opponents like La Place, De Lambre and others, have doubted the anthenticity of the observations and

the validity of the conclusions. We, however, are not so much disposed to brush away the point so easily. Tradition preserved in the Mahabharata, Peace Book and elsewhere, states that at least 9 astronomers flourished in the twenty-ninth century before Christ. It is already noted that Bráhmá and Vrihaspati excelled in the Vedangas of which astronomy is a part. So, it is likely that some progress was made in the subject before 2900 B. C. Brahmá, Vivaswān, Soma, Vrihaspati, Garga (not of the first century B.C.), Nárada, Parásara (not father of Vyàsa), Pulastya and Vasista. The last two were two of the 7 seers known as *Saptarshi*. These names alone have come down to us; but their observations and works lie concealed in priestly obscuration.

Brahmá made certain observations in Kama-rupa in Assam. To commemorate this earliest observation in India, Kamarupa was called the *Prag-Jyotisha Desa*. The work of Vivaswan, now known as the *Suryya Siddhanta*" received its final reduction perhaps in the fifth or the sixth century after Christ. The book, though a learned one, yet suffers terribly from obscuration. The work of Brahma, called the "*Brhma Siddhanta*" was revised by a Varahamihira about 80 A. D.

It is often alleged that the early Rig-Vedic Seers knew not the planets. For, the Rig-Veda makes no distinct mention of them. We think, those early Rishis had no occasion to speak of them. Moreover, the Rishis watched the course of the moon through the circles of *steady* groups of stars, to ascertain the auspi-

cious hours for sacrifice &c. The planets were wandering luminaries. The sun they certainly knew and called it the upholder of the earth. (R. V.). The Rig-Veda makes indirect reference to a planet called *Brahmanaspati*, perhaps, later *Vrihaspati* (Jupiter). Some give the date of the discovery of Jupiter as 4500 B. C.; an eminent English astronomer, as 4,000 B. C. Hindus recognise numberless planets, of which 9 are chief viz, *Ravi* (Sun), *Soma* (Moon), *Mangala* (Mars), *Boodha* (Mercury), *Vrihaspati* (Jupiter), *Sukra* (Venus), *Sanaischara* (Saturn), *Rahu* (Node) and *Ketu* (Apside). For some reasons, I am induced to believe that some of the astronomers mentioned above, had discovered some of the planets in the same 29th. century B. C. Thus, Vivaswan was perhaps the discoverer of the sun: hence he is often spoken of as the sun and his dynasty as *Solar*. Soma discovered the moon ; so, he is often called Chandra (moon) and his dynasty as *Lunar*. Mars was perhaps discovered by Skanda or Kartikeya, son to Siva. This is rather plain from the legend connected with the birth of Skanda, the Deva General (Mahābha, Wood Book). Kumāra is a name of Skanda. So it seems probable that the second part *māra* of his name gave rise to the name *Mars*.

Boodha, properly *Wudha* (Woden), son to Soma, was perhaps the discoverer of *Mercury*. Vrihaspati, priest to the Devas and the Seers, discovered *Jupiter*, called in Skr. *Vrihaspati* or *Jiva*, Lat. *Giovdi*. Its name of *Sthūla Graha* (the largest planet) is perhaps connected with *Thor*. Usanas, priest to the Dánavas

and the Daitya Aryans, perhaps discovered *Venus* (Skr. *Sukra*=the *bright* planet). Hence he is often called Sukrāchárya. Its other name of *Bhrigu* is found in A. S. Friggá and English *Fri*. Usanas was son to the great sage Bhrigu. *Saturn*, Skr. Sanais-chara, Zend. Sani-char "*Slow mover*", was perhaps, discovred by Sani, a son to Vivaswān, by his queen Chhāya A curious legend, illustrative of the evil eye of Sani, is connected with the birth of the elephant-headed Hindu god Ganesa. Ganesa was the second son of Mahesa by Durga, Princess of the hill-king of Simlá. It is said that all the Devas except Sani came to see Ganesa. Hard-pressed, Sani did come at last. Just as he saw Ganesa, the child's head was found missing. Soon, however, a young elephant's head was brought in and set. It is difficult to ascertain the astronomical truth of this legend. As a god, Ganesa is worshipped first of all. His calm figure, besmeared with vermillion, is to be met with everywhere in India, at the entrance of all doors. He is the reputed giver of success in all undertakings.

At first they knew only five planets; to them they added 2 viz the sun and the moon, making 7 (seven) in all. *Rāhu* and *Kètu* are not stars, but two opposite points where the sun's ecliptic cuts the orbit of the moon. As the influence of these two (Node and Apside) was found equal to that of a regular planet, they included them also as planets. The regular seven planets move forward, but the Node and the Apside move in an ultra course *i. e.*, in an opposite direction from the sun.

Hindus exclude the Earth, but put in the Moon, as a planet. The Moon has been long regarded in the West as a satellite or secondary planet, moving round the Earth. Recently, however, it is found as a joint-star or joint-planet with the Earth. This joint relation was perhaps long known to the early Rishis who, therefore, ignored the Earth as a planet.

It also deserves notice here that several words in Sanskrit meaning the Earth come from roots meaning *to move*. The Rig-Vedic *Gau* (Earth), Zend. *Gou* and Greek. *Goia*—are all from root *gâ* to go, to move. A. S. *Cu* perhaps means the same. English *Earth,* Gk. *Era,* Skr. *Irā* comes from Skr. *ri* to go, to move. Hence *Gau* (Earth) means *a moving body*.

A planet in Sanskrit is called a *graha* from root *grah* to receive Does it then mean *a star that receives light* or *motion*, say; from the sun? *Graha* means a burden, a dependant, a meaning quite irrelevant here. *Graha* formerly meant a cup to hold soma-juice for libation ; then, the consecrated soma-juice itself. In the Soma-Sacrifice, the two *Grahas* used, were called Sukra and Manthis, perhaps, the Evening and the Morning Stars. Soma Moon) passes through the 28 steady constellations, with its mild beams. This is figuratively spoken of as the Moon's feeding the stars with its *Sudhā i. e.*, mild nectarine rays or juice. The Moon, therefore, at first came to be called a *graha* (a cup or vessel of juice); from that, the meaning shifted to a moving or wandering star.

It seems that those early Rishis knew the different classes of stars such as the fixed stars, the steady constellations, the moving stars, the comets and the meteors. They had carefully observed aud examined the nature and character of these different classes of stars. Erom experience, they no doubt, found that the steady groups of stars were most convenient for their calculating the auspicious hours for the sacrifice. Thus they gradually discovered 28 constellations, 14 to the north of the Equator and 14 to the south. Of these 28, *Aòhijit*, is often ignored. The moon makes a eycle through these, once in 27⅓ days. They knew the Milky Way and the two Dog-Stars, Canis Major and the Canis Minor. (*Dvau Cwãnau Syãma—Savalau*). *The Satapatha Brahmana*, XI. 4, mentions *jyotinshi i. e.*, resplendent planets.

Colebrooke speaks of a Jyotisha of the Rig-Veda with a commentary. Prof. Max Muller believes the work to have been composed after the Sutra Period, although the *doctrine* and the *rules* propounded therein, belong to the earliest stage of Hindu astronomy. Its practical object is to convey a knowledge of the heavenly bodies necessary for fixing the time for sacrifices and to establish a sacred calendar.

The improvements and discoveries of the Renaissance are noted below :—

1. They knew the *Solar* and the *Lunar* year.

2. The words *Savitri* and *Sunu* (Eng. Sun) both from the root *sü* to beget, show that they knew the sun as the source of all life, animation, health &c. The

quickening power of the Sun-God was acknowledged and worshipped as Mitra Deva, in the North, in India, Persia, Western Asia and Europe before Christ. The Car of the Sun drawn by seven ponies'—shows their knowledge of the seven colours of the sun-beam, also expressed in *sapta-didhiti*. The Rig-Veda mentions the sun as "the upholder of the Earth". This seems to imply a knowledge of the Universal Attraction and Gravity. The word *martanda* (sun) from *mrita*=dead, and *anda* =egg, ball, shows that they knew the Solar ball was dead *i. e.*, motionless. This seems to prove indirectly that the Earth moves round the Sun. This is further apparent from the Rig-Vedic *Gau* applied to the Earth, meaning 'a moving body'. This shows the motions of the Earth.

3. The word *chandramas* (moon) derived from *chandra*=cheery light and *mas*=measurer, seems to show that they knew, the moon is lighted by the sun.

4. The word *Brahmánda*, mundane egg or ball, shows that they knew the earth to be *round* The sun, moon and the stars all appear round. So, it is easy for any intelligent observer to regard the Earth also as round. The word *prithivi* (earth) from *prithu*= broad, vast, suggests that they knew the earth to be very large.

5. Their discovery of the *Nakshatra Chakra i. e.* circle of the 28 constellations through which the moon passes once in 27⅓ days, is really a great wonder. It is already said that they used the solar year of 365¼ days

and the lunar year of 354 days. The Solar year after wards fell into disuse and was brought to India perhaps by the Buddhist missionaries from Egypt or Greece about the Christian era. The *Samvat* is a lunar era, while the *Sakāvda* is solar. A month then had 27 days and the year began from the month of *Agrahāyana i. e.* 16th November. They determined the mean motions of the sun and the moon.

6. They knew the Equator (*Vishuvat*). The two points where the Equator cuts the *Ravi-mārga i. e.* the orbit of the sun, are called *Sankrāntis i. e.* equinoxes, both autumnal and vernal, now falling on 23 rd. September and 23rd. March. 1300 years ago, the equinoxes fell on the 30th Chaitra or 15th April and 30th Asvin (15th October). By careful observation and fine calculation, they discovered that the sun proceeds or recedes one day in about 66 years or 54 *bikalás* a year (The Suryya Siddhanta). They also knew the two *Solstices* and the Solsticial collure. For this motion, the sun was probably called by them *Suryya*. They could explain an eclipse (*Grahana*, seizure of one planet by another.) The discovery of the Solar Zodiac is not a point of great merit, at least to those who had discovered the circle of 28 constellations. It is often alleged that the Hindus borrowed it distincty from the Greeks. This is possibly wrong. For the Greek Cleostratus added only *ram and the archer* in the 6th century B. C. Gradually, they added the rest and made up 12. The Ramayana and the Mahabharata know some of them. But we can explain them as interpolations or later insertions.

Colebrooke, however, has hunted out the earliest mention of the Zodiacal Signs in a passage in the Code of Baudhayana who flourished not later than 600 B. C. Be that as it may, it is certain that the Rig-Veda knows not even a single sign of the Zodiac at least distinctly. It is probable that the Hindus and the Greeks, both had it from the Assyrians who excelled all other ancient nations in astronomy.

Prof. Bepin Behari Sen of Calcutta tries to indicate the indistinct mention of some of the signs of the Zodiac in the Rig-Veda thus :—"Siva is the bull-bannered god. Formerly, his coveyance was a *dog*, replaced by a bull later on. The sign *Taurus* is the Bull. By its side, is *Sirius* called *Rudra* (a star). This perhaps supplied the hint. Again, the Milky Way rises from the Pole, passes through the constellation Cepheus and Cygnus and then bifurcates Again, from Cepheus, it crosses Cassiopeia and Perseus and falls into Auriga where the bright star Capella was once the *Agni-tùrakà*. Modern astronomers give the name to a small star near that. In the stream of the Ganges was born *Skanda* (Hindu Mars). *Pleiades* (our *Krittikàs*) were there and tended *Skanda*. *Sirius* took him for his son. I think, this *Skanda* is no other than the planet *Mars*. Skanda Deva is still worshipped as the president of the planet Mars. Hymns to both are the same. The tale of the birth of both is alike in the Puranas. Hence it may be said that the birth of Skanda is the discovery of the planet Mars The Mahábhárata, Wood Book, Birth of Skanda also confirms the idea.

A legend has it that the Ganga, rising from heaven, moved for some time in the water-pot of Brahma; thence issuing out, it fell on the matted hair of Siva and thence turning south, it flowed towards the region of Yama. In plain words, the Milky Way coming from the Pole, enters Orion; thence it falls on the white Sirius; then it turns southward and enters the southern part of the Solar Ecliptic, Sirius (Rudra) riding on the bright Taurus (Bull) is on the march, brightening the sky. The stars (gods) also are going in clusters. Kalidása in his *Kumára Sambhava* (Birth of Mars) describes the marriage procession of Siva in the same way. The "*Mahimna-Stotra*" also gives a similar description of Siva.

The images of Mitra Deva have been dug out from many parts of Europe. In some, the god or the goddess is found killing bulls. Many suppose that Mitra's killing bulls is really the sun's going into Taurus."

We know nothing about their observations or of the instruments used. Certainly they possessed a *Dūra-Vikshana* (telescope), at least of a rude kind, which was used in astronomical observations and navigation.

The Deva-Aryans made considerable progress in medicine also. Later Hindu Medicine is much indebted to astronomy. We do not know how early, astronomy gave help to our medical science. It seems probable that the Devas did not fail to turn their knowledge of astronomy to medical discoveries also. Of the nine astronomers, Brahmä and Vivaswan were two. The

same Brahma and Vivaswan also appear as the first great medical experts. Their search for "*auspicious hours*," soon gave them a knowledge of the good or bad influence of the planets. Some diseases are specially caused by some planets under certain situations. Some stones, metals, cereals, plants, roots, animals are found congenial or propritiatory to some planets. A correct knowledge of their close relations much aided the discoveries of medicines.

In connection with the Vedángas, the remark of Dr. Thibaut is worth quoting here :—

"The want of some rule by which to fix the right time for the sacrifices, gave the first impulse to astronomical observations ; urged by this want, the priest remained watching, night after night, the advance of the moon through the circle of the *nakshatras* (stars), and day after day—the alternate progress of the sun towards the north and the south. The laws of phonetics were investigated because the wrath of the gods followed the wrong pronunciation of a single letter of the sacrificial formulas ; grammar and etymology had the task of securing the right understanding of the holy texts. The close connection of philosophy and theology,—so close that it is often impossible to decide where the one ends and the other begins,—is too well known to require any comment. Whatever science is closely connected with the ancient Indian Religion —must be considered as having sprung up among the Indian themselves."

J. A. S. B., *1875*, *P*, *227*.

Dr Thibaut was the first to publish to the world the fact that the science of Geometry was first discovered in India, in the 8th century B. C. (?)

M Bailly in his "History of Astronomy" says, "India attained great distinction in Geometry and Astronomy, 3,000 B. C."

3. The Upa-Vedas (Minor Vedas).

(i) Medicine :—Modern research has revealed the fact that the Ancient Assyrians excelled in astronomy : but they were far less advanced in medicine. In this connection, the following quotation may be a little interesting :—

"They (the Assyrians) indeed used, as did the Vedic Indians, external and internal remedies ; but they probably regarded them as charms. Whatever progress they may have made in the science of medicine, the records of it in the ancient inscriptions prove that it was somewhat less than what we know of the Vedic physicians and their cures. H..H. W. Vol. I. P. 538.

The Devas carried the science of medicine to a high degree of perfection. Brahmá, Rudra, Indra, Dhanvantari and the two Asvin brothers were medical experts. Besides, there were other physicians. The skill of the great physicians is shewn below :—

(1) Brahmā. He wrote a medical work in plain Sanskrit in a lakh of slokas, divided into a thousand chapters. His work entitled *"The Brahma-Sanhita"* is divided into 8 parts : hence it is called *"Ashtānga."*

Brahmá gave it to Vivasván who again gave it to his disciples in abridged form."

(Bhávaprakása and Brahma Vaivarta Purana)

2. Rudra—is called *'Vaidyanátha'* i. e. Lord of the Physicians, or father of the Hindu medical science. Brahmá had carefully compiled his great medical work from the Vedas, but Rudra was a great practical physician. 4 hymns of the Rig-Veda, clearly show this: The seer Grit-Samada says :—

"O Rudra, remove our diseases : make our sons strong and healthy with thy medicinal drugs. I have heard Thou art the greatest of the physicians. O Rudra, let Thy medicines cure us and make us happy. O giver of our desires, cure all my evils and soon pardon my faults. I utter a sincere hymn in praise of Thee—O great white god. We worship Thee, O bright Rudra ! We sing of Thy bright name." (R. V. II. 33. 1-4.)

3. Dhanvantari was another noted physician. Like *Vikrmáditya*, his name has become a title assumed by all medical experts of after ages. He was the author of the *Chikitsyá-tatva-Bijnánam*. He discovered, among other things.—

(i) The *Amrita*—the "Immortal Drink", a special preparation of the Soma juice that saved men from premature decay and death.

(ii) The use of many wonderful drugs and metals.

(iii) The art of reviving creatures killed.

(iv) The medicines for beasts, birds and plants.

4. Asvins, sons to Vivasvan. These twin brothers studied medicine with their father and Daksha and be-

same highly proficient in the science. Yama, another son of Vivasvan, also became a physician. They wrote respectively.

(1) *Chikitsyá-sára-Tantram.* (2) *Bhramaghnam.* Yama wrote (3) *Jnänarnavam.*

The medical skill and success of Asvins will appear from the following :—

(i) Like Dhanvantari and Sukra, (priest to the Daityas and Danavas) they could restore life to beings done to death. They had cured all soldiers wounded in the Devāsura War. Indra had cut off the head of sage Dadhichi. It is said that Asvins re-set the head soon and brought him to life. They also re-set the head of Brahmá, cut off by angry Rudra.

(ii) Rejuvination of the great sage Chyavana and Bhàrgava: [Chyavana—son to Bhrigu and brother of Sukra, lived in a garden where Princess Sukanyá went to cull flower, with her sister-friends. Out of wanton mood, she pricked the eye of Chyavana, then absorbed in divine thoughts The eye bled profusely. Sukanyá went home and told her father all. King Saryáti came to Chyavana to beg his pardon. But Chyavana demanded the Princess's hand. The king hesitated, as the sage was old. Sukanyà, however, married him willingly and began to serve him with the extreme devotion. Sukanyá was a relation of Asvins who, pleased, with her ideal fidelity, gave Chyavana a medicine called *Chyavana Prāsa* which rejuvinated the old sage.]

(iii) King Rijräswa regained his impaired eye-sight.

(iv) Bisaplá, queen of king Khela, had lost a leg in battle. Asvins made an excellent iron leg for her, which enabled her to walk with great ease.

(iv) (*a*) They cured the paralysed arm of Indra (*b*) They set a new set of artificial teeth to Pushá, son to Daksha : (*c*) cured two blinded eyes of Bhaga : (d) cured Soma of his Pthisis.

(v) Princess Ghoshá, daughter of king Kakshivan, suffered from leprosy for which none would marry her. Asvins cured her of it. Then she was married.

(vi) Sage Kanva grew blind : Asvins cured his blindness.

(vii) The son of a hunter was deaf : through the treatment of Asvins, he gained the power of hearing. (R V. I. 116. to 118,)

(viii) The husband of Badhrimati was impotent : Asvins cured him of the disease.

The Rig-Veda and the Puranas abound in such examples

(ii) Military Science :—(Dhanur-Veda). Brahmá knew no fighting. Rudra, Indra, Vishnu and others were great fighters. The great sage *Bharadvāja*, raised up in Mamatā, wife of Utathya, by Vrihaspati, is credited with having excelled in archery. (Mahabh. Peace Book. Chap. 210.)

The following points are noteworthy :—

(1) Even in those days, kings personally went to battle, with equipped elephants, horses, officers and army

(2) Armour, helmet, sword &c were used.

(3) War-music, bugle, flags were used.

(4) Bajra (thunder) and other arms and weapons were used. Bajra was perhaps a kind of modern cannon-ball. The two kinds of *nālika astra* mentioned by Sukra in his *Art of Government*, were perhaps cannon and muskets. The Devas knew how to temper steel and make sword. The Mahabharata states that Brahmá had tempered steel in his sacrificial fire and made a good sword which came down to the Pándavas through a series of most distinguished heroes. "The steel of India was in request with the ancients. It is celebrated in the oldest Persian poem. It is mentioned in the Talmud (Avodáh *Zá*rāh) as "parzelá Hinduáh" (Elphinstone's History P. 10. 9th Edition.

(5) Various sorts of arrows were used :—(*a*) Some would emit fire, some poison. (*b*) The end of some arrows had whetted iron, of others had sharpened deer-horn to pierce the enemy. (R. V. IV. 3 and 4.)

(6) Horses attained great distinction.

(7) Battles were often very fierce. Air-fight, use of gas &c. are mentioned.

(8) One day, in one single engagement, Indra had killed 50,000 of the enemies. (R. V. IV. 28.)

The Rig-Veda records many such terrible battles.

The object of war then was the defence of country, religion and people generally. The Aryan war with the Non-Aryans has been compared with the extermination of the Americans by the Spaniards.

(iii) Music—(Gandharba Veda): The Aryans were very fond of music: so the subject received its due share

of attention from the seers. Nárada was an expert in music, whose skill in harp is well-known. Hindu tradition points to the sage Bharata as being the inventor of 7 Notes and the improver of music and dramä. The seven notes viz—*Sa*,*ri*, *ga*, *ma*, *pa*, *dha*, and *ni* were evolved out of the 3 Vedic notes—*Udátta*, *Anudátta* and *Svarita* now known as *Udárá*, *Mudàrà* and *Tárá*. Udatta (gravely accented tune)—gave rise to *nishada* and *gandhára*. *Anudatta* (lowly accented tune) gave rise to *rishabha*, and *Dhaivata*. *Svarita* (Prolate) gave *sharja*, *madhyama* and *panchama*. Vedic *Sikshá* (Laws of Phonetics) shows how the Vedic seers excelled also in music. The Vedic hymns were sung in choir in different families. Indra's court was often resounded with the music and dance of women. The Rig-Veda mentions that during feasts, religious or social, song, dance, play of musical instruments and sonorous prayers would accompany. Seer Madhuchchhandä, son of Visvamitra (not son of Gadhi of Kanouj) but the famous composer of the holy verse Gáyatri—mentions these in the Rig-Veda. There was a paucity of musical instruments in the earliest Vedic period. (1) A harp called *Ksheni* was in use (Rig-Veda II. 30. 13.) *Karkari* (a drum) was the musical instrument (Rig-Veda II. 40 3.) Scenic representation of play began at this time. "*Dancing*" being the chief element, then a drama in Sanskrit came to be called *nätaka*, from the root *nat* to dance. It is said that Bharata caused the first play entitled "Lakshmi—*Svayamvaram*" (self-choice of Vishnu by Lakshmi) to be acted before the Devas. Music was

resorted to by the Aryans— in sacrifices, marriages, coronations, triumphs, feasts and evening parties.

It is said that *Indra-Dhvja* or *Jarjara Puja* festival gave rise to our earliest drama. The Indra Puja festival is still current in Nepal. During this festival, the common people of the North would drink their fill, sing and dance in wild glee and amuse themselves with rude performances of some popular subjects. The point attracted the attention of Brahmâ, who, for the sake of delightful instruction and entertainment, created a new subject called the *Nátya-Veda* (drama) He gave his first lessons on it to a sage called Bharata who picked up some smart young men and trained them in the regular dramatic art. At the suggestion of Mahesa, *dancing* was adopted. So, the elements of a regular play, were dialogues, songs, dance, performance and sentiments. [Bharata's Nàtya Sastra, Book I, 16-17] The original *Nátya-Veda* of Bharata is lost. The one we have now, was compiled from the earlier works towards the close of the 3rd or in the beginning of the 2nd century B. C. Abhinava Gupta wrote a commentary on it in the ninth century A. D. [H. P. Sastri, J. A. S. B, Oct. 1909. Vide also Bharata's Nátya Sastra, BK. VI. 32.)

Bharata says that he performed his plays in heaven. The Devas, Vidyá-dharas. Apsaras and others acted. In time, those actors, gradually skilled, composed plays themselves. They composed such excellent plays that the seers felt insulted and being enraged, cursed the drama [Natya Sàstra, Book XXXVI. 23-24.] The first

play enacted in heaven (*i. e.* North) was *the Defeat of the Asuras*. At that, the Asuras, highly enraged, disturbed the performance. So, Visvakarman, at the instance of Brahmá, constructed a Theatrical Hall, and officered it by guards; it had a regular stage, galleries, dressing-room etc. Several other pieces were enacted to the great delight of all. The lunar king Nahusha was raised to the Indraship by the Devas for some time, who witnessed performance in the North and brought it to his Indian court afterwards. Bharata's disciples named Kolàhala, Vatsa, Sàndilya and Dhurtita enacted plays in India.

(iv) Arts and Architecture (Sthàpatya-Silpa). In this field, the name of Twashtá, honored with the glorious title of *Visvakarman*, Lat. *Vulcan*, (Master of Arts), stands foremost. He was the son of Prabhása, of the Basu family of the Deva Aryans. Vrihaspati was his maternal uncle. He brought about a revolution in the Aryan arts. He was the inventor of ornaments, of *bimānas* (ærial cars, like modern balloons, æroplans &c.) He was the first to make fine palaces, house, gardens, image, ornaments of various excellent designs, tanks, pleasure gardens, well &c, &c. The various arts now current among the Hindus are said to have been invented by him. He is still worshipped by the Hindu artists and artisans. He improved ship-building. Stone and bricks —as building-materials came to be used though rather rarely. Palaces and houses were generally built of wood on brick-plinths, with fair engravings and floriated frescoes. In the houses of the rich, wooden work was

often plated with gold which was then in high request with the Aryans; use of precious stones in the buildings &c. was not rare.

(Matsya Purana, Book 5. Garura Purana, Book VI; Vishnu P. Book I. Chapter 15.)

There are many proofs of the excellence of Hindu art in those early times. The Rig-Veda and other works mention golden ornaments, turbans, precious cloths, ornaments set with precious stones.

There are some reasons to think that it was highly probable that there were, before 2800 B. C. steam or electric cars, ships, æroplanes, balloons? The Vedas and thé Puranas give many examples of them Cf. R. V. I. 37. 1.

In architecture also, progress of ancient India was like that of modern Europe. The buildings of the most ancient India have now disappeared or lie deep buried. The Rig-Veda mentions

(i) A large building of thousand doors and thousand pillars. (R. V. II. 41. 5 and VII. 88. 5.)

(ii) An iron town. (R. V. VII. 3 and 95.)

(iii) A stone-built town. (R. V. IV. 30.)

Now no trace can possibly be found of the Vedic towns, villages and palaces.

The most useful art was that of *writing* invented by Brahma: hence it was called *Brâhmi Lipi*. It is highly probable and also believed by General Cunningham and others that the Aryans, like the Egyptians first used some pictorial nature-alphabet. As natural phenomena supplied the data for their religious thoughts, so natural

objects suggested their first letters. With the Renaissance, Brahma invented the new alphabet. Most of the scholars have ignored the originality of the Indian alphabet. We have discussed the point at some length in our chapter on Hindu Art of Writing. If the Hindus would have borrowed their alphabet from the Egyptian or Phœnician, or Sebian, or Semitic or Aramean scripts, then they must have thankfully acknowledged their debt, as they did to the Greeks and the Romans in astronomy. But we know nothing of the kind. Then from the Vedas till modern times, all books make mentions of writing.

(iv) Law. Here again Brahmá was the first great law-giver. Manu's Code, first drawn about 2770 or 60 B. C.—quotes the views of Atri, Gautama and 2 others. Hence it is clear that in the 29th century B. C, 4 or 5 great seers gave laws for the reformation of the Aryan society.

We have already spoken of the Kaliyuga in connec- with the downfall of the Aryans. Bhishma, speaking to Yudhisthira observes :—

"Formerly there was neither a king nor a kingdom. People were pious and protected themselves. In time, rhey fell from religion. Wisdom gradually disappeared. Greed came in. Theft, indulgence, carnal desires became rife. Conscience became dull. Purity of thought food, speech &c. was a mere word. The Vedas were disregarded. sacrifices discontinued. The thoughtful Aryans, then alarmed, related to Brahmá the sad state of society and asked him for remedy. This marks the

Kaliyuga (Iron Age) of the Northern Aryans and the following regeneration and renaissance forms the Satya-yuga (Golden Age) of the Hindus.

It is manifest from these that the Aryan society then was composed of two sets of men, (i) The pick of the Aryans lived aloof and were exclusively given to religious contemplation Most of them were unmarried. (ii) On the other hand, the mass were rotten to the core. So, Brahmá began to reform society. He asked the leading sages and seers to marry. He himself married soon. For better government of the mass, he drew up a Penal Code (*Danda Niti*) in a lakh of chapters. Rudra condensed it in 10,000 chapters ; Indra further condensed it in 5 thousand, entitled *Báhudantaka* Vrihaspati abridged it in 3 thousand chapters and Sukra in one thousand. In time, sages further condensed it. These have survived in the works of Kamandaka and others.''

Mahabha. Peace Book. Chapter 59

(v) Religion :—In the same 29th century B. C, religion also took a new turn We now notice the rise of 3 new religions among the Aryans who appear to have been very bold and free in their religious thoughts :—

1. Rise of Brahmanism :—Opposition of the Atheists led the later Brahmans to declare the Vedas to be of divine origin. Thus the Vedas are talked of as the Hindu Scriptures. In reality, the religion of the early Rig-Vedic hymns composed before 3000 B. C. was not very high. Monotheism of the Vedas perhaps belongs to the Upanishadic period of Vedic composition. The early

Rig-Vedic religion was simply a sort of thought-idolatry. The early seers had earnestly asked Nature to know the mystery of the universe, but got no satisfactory answer. Then they turned back from external query and looked within. Now "*Imperial Self*" supplied them with all clear information regarding creation, universe, soul, God &c The great sage Náráyana—related to Brahmá—pioneer of the wisdom-seekers, was the first to discover

"Ekam sat, biprá bahudhà badanti."

There is but one God, but the learned call Him many Cf. also R. V. X. 83·3 (He is one, though He bears the name of many.)

The following will corroborate our inference :—

(i) "The Rig-Veda gives 3 things viz, ceremonial religion, earthly prosperity and enjoyments, but no salvation—no true bliss

Mahabh. Peace Book, Chapter 270.)

(ii) "Spiritual truth is described in the Vedas in a highly abstruse way or form."

(Mahabh. Peace Book, Chapter 210.)

(iii) "The Vedic seers say, in the Vedas, the nature of *Brahma* is no doubt mentioned ; yet it lies so concealed that even the profoundest seers do not know it," (Mahabh Peace Book, Chap. 237)

(iv) "Neither the Devas nor the seers knew what *Brahma* is. The great sage Nãrãyana (who lived at the Vadariká hermitage in Kashmir) first discovered it. From him the seers, sages, the devas, the kings and others gradually knew of *Brahma*."

(*Ibid. Chapter 210*).

The nature and idea of Brahma was fully discussed in the Upanishads and finally and finely wrought out in Vyas's *Brahma Sutra* or Vedanta philosophy, composed sometime about 1400 B.C. or after.

So long the word *rishi* (seer) commanded the highest respect. But now those who became proficient in the knowledge of Brahma, came to be known by the new glorious epithet of *Brāhmana*. The 88,000 Urdha-retás first ranked as the foremost Brahmans, Other meritorious rishis also became so. Before long, all good Aryans became Brahmans. The discovery of *Brahma* led to the rise of Brahmanism. It was a highly philosophical religion, with puritanic rigidity. In mild and modified form, it partially exists even now. Brahmanism in time gave rise to Hinduism.

2. **Rise of Jainism.**—Like Brahmanism, Jainism is an ancient religion of India.

See. Jain Harivansa (Aristanemi Puran.)

Mahabharata mentions it thus :—

"'Owing to the diversity of religions such as Aryan, Jaina and Mlechchha &c, people become doubtful." (Mahabh. Peace Book. Chap. 258.)

Jina is a spiritual conqueror. Rishabha-Deva of the Vairaja dynasty was king of Bithoor, and married Jayanti—daughter of Indra. After a long and prosperous rule, he left the Raj to his eldest son Bharata and turned anchorite. After profound penance, he became *siddha i.e.* spiritual conqueror. His religion "*Jainism*" consisted mainly of (1) Moral self-culture. (2) Perfect preservation of all life. (3) Eternity of matter.

(4) Salvation is obtainable without admitting a God. His disciples became known as *Yatis*. The Vedas allowed slaughter of animals only for sacrificial purposes, but Jainism allowed no sacrifice, no harm of any living thing. The Jainas lived on hills or in forests far away from human dwellings, almost in a state of nature. They would eat only those ripe fruits that fell from trees of themselves; would make fire with dry logs. It is evident that the religion was not meant for the mass. Soul, *karma, re-birth, moksha* &c. were the same with the Hindu religion. The Bhágavat has recognised Rishabha-Deva as an incarnation. The Jains call him *Adinatha* or the first Prophet. Truly Jainism, was not a new religion but the first ethical exposition of Vedic truths. 23 other reformers rose in different times, to remodel Jainism, the latest being Pársvanatha (8th C. B. C.) and Vardhamána Mahávira (6th C.B.C.)

3. Rise of Materialism—Some tribes of the Aryans seem to have been quite antagonistic to the Vedas. They were atheists and did not believe in God, soul, and the next world. With them, attainment of materialistic happiness was the *Summum Bonum* of life. Of the Daityas, Hiranyakasipu, the first great Daitya monarch and Asvagriva were staunch materialists. Hiranyakasipu is notorious for the persecution of his pious son Pralháda. Asvagriva,—the sworn enemy of the Vedic religion, tried to efface all Vedic trace from the world. It is said that he once stole the Vedas, often harassed the performance of sacrifices. From this time,

memorization of the Vedic hymns became a necessity. Later on, Vrihaspati first formulated these atheistic views into something like a philosophy. (Vish. P., Mat. P., Lunar Dy. Chap. 24.)

CHAPTER X.

§ 15. Condition of the people as described in the early Vedas.

(i) Religion prevailed in society. Most of the people were pious, truthful and moderate. From Nature-worship rose thought-idolatry. Thence henotheism; then monotheism. Perfect toleration; Catholic ideas.

(ii) The seers prayed for the prosperity and progress of the country and people: prayed for good outturn of agriculture. (R. V. IV and X.) Agriculture was flourishing: excessive rain, drought, premature decay and death were rare. Famine was rare. Agriculture, independent of rain and done by irrigation &c. was resorted to. Even horses were employed in ploughing. Of the products, wheat, barley, pulses, sesamum, various roots and fruits were the chief

(iii) Trade, both inland and foreign was undisturbed and good. There was sea-borne trade (R. V. I. 116 and IV. 55.)



Damsel playing music

(iv) There was Joint Family System R V. I. 114. : ***Father*** was the feeder and protector ; ***mother*** was the mistress of the family ; ***daughter*** would milk and so forth. Sons were known by the names of their fathers. The head of the family was authority in all respects. In rites, festivals and sacrifices, wife was the inseparable partner. (R. V. I. and V.) Adultery of both male and female was equally blameworthy.

(v) Ordinarily, the son would inherit the property of a person ; in default of a son, the daughter's son was the heir. (R. V. III and VII.)

(vi) There was marriage of daughters with worthy bridegrooms. Ornaments and wealth had to be given as dowry. (R. V. X.)

(*a*) In marriage, there were sports, amusements, song, dance, music and feasts and fancy dresses of bride and bridegroom. &c.—as they are now.

(*b*) A bridegroom also used ornaments and perfumes. (R. V. V. 60. 4.)

(*c*) Marriage-fee (modern *pana*), and rich dowry were in use. King Svanaya married his daughters to Kakshivan and gave him much as dowry. (R. V. V. 125. 1.)

(*d*) The great sage Richika married Satyavati, daughter of Gādhi, king of Canouj and obtained much wealth &c. from the father-in-law. (Vis. P, and Bhagavat P.)

(*e*) "Daughters should be married with fine dress and ornaments.

(R. V. IX. 46. 2 and X. 39. 14.)

(vii) Women even then wore a veil, shared in all ceremonies with their husbands; marriage by *self-choice* was in the cases of accomplished princesses. Female chastity was a thing of great glory. Women were expert in house-keeping, very attentive to the training of their children, expert in cooking, and devoted to learning. Cf Devahuti, Aditi, Apálá &c. &c. They wore bright dress and ornaments. They could prepare excellent sweet-meats, cakes, pudding &c. with ghee, milk &c.

(*a*) Satism (Self-immolation of a widow) was known, though most probably rare. Prof. A. A. Mac-donell thinks that it is a custom of very high antiquity and was at first confined to the military caste only and afterwards imitated by others. The following instances show its high antiquity :—

(i) Archi, queen of Prithu, a king of the Vairaja Dynasty became a *sati.* (See *ante.*)

(ii) San-kusuka, a seer, is inducing a *sati,* to stay from the resolve. (Ṛ. V. X. 18. 8.)

(iii) Manu does not mention it : he insists the leading of a pure life. But Daksha, Vishnu and Parásara suggest it as an alternative of inferior kind.

(iv) Kausalyā's desire for *satism* after Dasaratha's death.

(v) Sagara's mother was about to be a *sati.* but was prevented by the sage Aurva, as she was pregnant.

(vi) Sitá, in the Asoka garden wished to die, hearing a false report of Ráma's death.

(vii) The mother of Vedavati died a *sati.*

(viii) The 8 chief queens of Krishna died with him.

(ix) Mādri died a sati. A wife of Kansa became a sati.

(x) Mandodari, queen of Rávana, became a *sati*.

Note : Satism was a very inferior alternative to the widows. A *pure life* was generally insisted by the lawgivers.

(*b*) The instances of misogamists and fighting women were rare.

(xi) Bigamy and polygamy were general in kings ; polyandry was rare.

(xii) Mention is made of Rájá, Nagara-pati (a district chief) *grāmapati* (a village chief) &c. There were proper arrangements for good rule, collection of revenue and warfare. Even then there were towns, villages, palaces, rest-houses. roads, carriages, arms and weapons, soldiers, sports, trade, hospitality to strangers &c —The Aryans knew earthwork and architecture. (R. V. II. and V.)

(xiii) The Aryans knew the use of various metals such as gold, silver and iron &c. There were black-smiths, potters, carpenters, sawers, barbers, sailors, physicians, priests, goldsmiths, weavers &c. &c.

(xiv) There was currency of money, chiefly of gold. (R. V. IV. and V.)

(xv) There were beautiful villages and towns ; brick and stone-built houses (of course not yet, numerous), broad streets and roads, fine steps for ascent on hills, fine cars drawn by ponies, boats, sea-going vessels, and other good conveyances for land, water and sky ; fine cloths, turbans, jewels, ornaments &c. were in common use.

(xvi) There were libation of soma-juice, invokation of gods with earnest, sincere and simple prayers. Some animals were killed in sacrifice : The Aryans partook of the offered meat.

(xvii) The learned Aryans spoke and composed hymns in almost classical Sanskrit. The mass perhaps used a loose Sanskrit.

(xviii) There was no caste: of course there were merit-classes such as *rishis, devas, panis,* Aryans, Anaryyas &c. Women and Sudras could compose Vedic hymns and other works. Cf. Kavasa of Rig-Veda. and Mahidása of Aitareya Aranyaka &c.

(xix). Music, song, dance, feast, lighting &c. became national in India from the earliest Vedic period. The festivities of course helped (i) Political organisation. (ii) Development of literature &c: Later epics, drama, opera, yátrá &c—were born of those. (iii) Culture of religion. (iv) Reformation and progress of society. (v) Development of Arts and Industries. (vi) Excellent weaving.

Vedic feasts were of several kinds. viz, (i) Religious (ii) Harvesting (iii) Ceremonial. (iv) Evening party &c

On the common, the villagers, mostly of the same *gotra* or clan would meet together during some auspicious hours, ma q an altar, light a holy fire, spread the kusagrass and various deities to sit thereon, invoking them by names, singing hymns in their praise for health, wealth, peace and progeny.

After offering the products of their field, soma-juice &c, the villagers would sit together to dine and drink their fill. At night, in light, they would chant Vedic

hymns to please the gods and would dance together—both men and women. Often distant relations were invited to dine with them. The wife of Indra regrets the absence of a relative in a feast thus :—

"All others are come : but what wonder, my father-in-law is not come ! would he come, he could eat fried barley and soma juice. After an excellent dinner, he could go home again" (R. V X. 28. .1.)

CHAPTER XI.

§ 16. India Abroad.

Hindu Geography—Colonies—Foreign Intercourse.

Elphinstone makes the following remarks on the Hindu Geography :—

"The Hindus have made less progress in this than in any other science. India and some other countries nearest to it, appear to be the only part of the earth at all known to the Hindus. Within India, their ancient books furnish Geographical divisions &c—that can be recognised. But all beyond India is plunged in a darkness from which the boldest speculations of modern Geographers have failed to rescue it.

The names of places beyond the Indus, do not coincide with those of Alexander's historians, though many on the Indian side do. It would seem, therefore as if the Hindus had, in early times, been as averse to

travelling as most of them are still; and that they would have remained for ever unconnected with the rest of the world if all mankind have been as exempt from restlessness and curiosity as themselves." History of India, BK. III. Chap. II P. 145—46.

Doubtless, our Geography, like several other subjects, has suffered terribly from mythological fables and priestly obscuration. Yet a good deal may be rescued and reconstructed from the Vedas, the Brāhmanas, the Upanishadas, the Sanscrit Epics, the Puranas, the Tantras and the astronomical works.

Hindu Geography is of two kinds viz, *Kha-gola* i. e. Mathematical and Astronomical Geography and *Bhū-gola* i. e. Political Geography.

They knew the following points regarding the earth.

(i) It originated from the gradual condensation of the *"primal waters"* (*ambhah apraketah* of the Rigveda).

(ii). It is very large in extent. Cf. *Prithivi.*

(iii). It is over 80,000 years (lunar) old since the dawn of human civilisation.

(iv). It is round. Cf. Brahmānda—the mundane-egg or ball. "The rotundity of the earth appears from the circular shadow cast on the moon"—Mahābhārata. Bháskarāchárya (12th century A. D.) compares the earth to a *Kadamva* flower,—a very apt simile.

(v). "The sun is the upholder of the earth"—Rig-Veda (a) Self-poised, it rests in the sky—Bháskara.

(vi). 'The earth moves, though it appears still"—Aryyabhatta. Modern Geography speaks of the two

motions of the earth. Hindu Geography admits its *daily* motion and states that the *yearly* motion is only a product of the first and not a separate motion.

(vii) It draws all objects towards its centre. Aryyabhatta.

(viii). Vishuvat (equator) is the middle part of it. It is spoken of as a *Vritta* i. e. circle. The equator passes through Lankā (Ceylon), where days and nights are equal all the year round. No shadow on the equator. Hindus knew of the unequal lengths of the days and nights Válmiki in his Ràmàyana speaks of the *sunless North* and refers to the Northern Streamers. The Rig-Veda also states similar phenomena in the Arctic region. Bhaskara says "When it is morning at Lanka, it is midnight at Rome." They knew the equinoxes and the solstices. They knew of the alternate progress of the sun towards north and south. They knew of the precession of the equinoxes, being 54 bikalás a year, or one day in about 66 years. They could explain an eclipse. They recognised *six seasons* and knew their cause. They knew the ocean currents, the tides and their cause. They knew *badavānala* (submarine volcanoes) &c.

(ix) North Pole was their *Sumeru* (not to be confounded with the *Sumeru* mountain of Central Asia); South Pole was their *Kumeru*. Longitude was reckoned from Ujjain in Mālwa.

(x) The earth was formerly *uneven*.

The Mahábhárata speaks of the earth as composed of numberless islands of which 49 are chief.

In a daily Hindu prayer occurs the following:—"O Mother Earth, composed of the three land-masses viz, Aswa Kránta, Ratha Kránta and Vishnu Kránta, take away all the sins from me." We have already said that Aswa Kránta—"The Horse-shaped Land"—is most probably Eurasia. Ratha Kránta—"The Car-shaped Land"—is perhaps Africa and the Vishnu Kránta is perhaps the two Americas.

In the Mahábharata, the minister Sanjaya describes the earth at some length to the blind Rája Dhrita-rastra. There the earth is described as having seven continents. We think *Jambu* is Asia. Sāka (the Powerful Continent) is Europe. *Sālmali* is Africa. *Plaksha* is the Indo-African continent now submerged. Pushkara is North America. *Kusa* is South America. *Krauncha* is Australasia.

Hindus speak of *seven Seas* as surrounding the earth. They are all of salt water.

Hindu knowledge of Asia—"*Jambu Dvipa*"—appears to be full. It is surrounded by salt Seas. In shape, it looks like a large lotus-leaf.

I. Asia = Jambu Dvipa.

Attached Islands—*Svarna-prastha*, *Chandra Saktà*, *Abartana*, *Ramanaka*, *Manda harina*, *Pánchajanya* (Papuan ?), *Sinhala* (Ceylon) and *Lanká* (a small island, now a part of Ceylon. The last two only are now recognised.

Lakes—The Mahábhárata, describing the conquests of Arjuna in the North speaks of the Caspian Sea as *Kshiroda Ságara*. *The Kaushitaki Upanishad*, Page 146-47, mentions the lake Aral as *Arar*. The Mánasa Saróvara is our modern *Mansarowar*. The other small lakes of Central Asia are called *Rishi-kulyás*.

Rivers—The Vedic *Wakshus* is our Oxus. Sitá (Hsito) = Sirà is now Yarmond. Yei-nei-sei is *Hiranwati*. (Mahabh). Ob or Obei is our Vedic *Yavyáwati*. Su wáhini—is modira *Huang-ho*.

Mountains—Himavat = Himálaya. Suktiman = Sulaiman? Hema kuta = Hindu kosh? Gandha màdan = Belur-tag. Kailasa = Kailas. Nishadha = Nyssa. Sveta (White Mt.) = Sofêd koh. Mályaván = Insan and Khanghan.

Countries—Asia was divided into 9 principal Divisions called *Varshas* :—

1. Bhárata Varsha = India. 2. Ketumàla Varsha = Afghanistan, Persia, Turkey &c. 3. Bhadiáswa Varsha = China. 4. Kimpurusha = Tibbet. 5. Hari Varsha = Tartary. 6 Iià Varsha = Mongolia. 7. Ramyaka = South Siberia. 8. Hiranmaya = Central Siberia. 9 Uttar Kuru = North Siberia

The countries of India according to the *Saktisangama Tantra*, Chap. 7 :— 1. Anga = East Behar (now Bhagalpur División). 2. Banga = Bengal. 3. Kalinga - between Orissa and R. Krishnà. 4. Kàlinga—Kalinga and its south up to 104 miles. 5. Kerala. 6. Kashmir. 7. Kámarupa—north of Garo Hills. 8. Mahárashtra—Bombay Presidency down to Kolhapur. 9. Andhra—S. W. of Orissa. 10. Sauráshtra = Cathia

war. 11. Gujrat. 12. Tailanga. 13. Malayàla = Malabar Coast. 14. Karnàta—between Ràmanàtha and Seringapatam. 15. Avanti—a part of Malwa 16. Bidarbha = Berar and a part of Hyderabad: 17. Maru = Marwar. 18. Abhira—on the R. Taptee near the Vindhya range. 19. Màlwa—East of Ujjain and north of R. Godavari. 20. Chola—between Dravira and Tailanga. 21. Panchála—west of Carnal and north of Delhi. 22. Kamboja—is noted for its horse : in the N. W. India. 23. Viràta = Jaipur. 24. Pándya—south of Kamboja and west of Delhi. (Perh. a part of the Panjab). 25. Videha = North Behar. 26. Bálhika = Bulkh. 27. Kiráta—a small country in the Vindhya Range. 28. Multan—between R. Karatoá and Hinglez: said to be full of *mlechchhas.i. e.* unclean beings. 29. Khorásan (Persia)—between Hinglaz and Makkesa 30. Airáka—North of Persia. 31. Bhotanta = Bhotan 32. China = S. China. 33. Mahá China—N China. 34. Mànasesá = Manchuria (?). 35. Nepal. 36. Silàhatta—perh. E. Assam or Indo-China. 37. Gaur—perh. modern Fyzabad.

38. Kosala—modern Oudh = Seat of the Solar Kings. 39. Mágadh—a country in the United Provinces. 40. Kikata = Gayà province 41. Magadh—South Behar 42. Utkala—Orissa. 43. Sri-kuntala—prob. a part of Gujrat. 44. Hoona Desa—North of Marwar and South of Kashmir. 45. Konkana—a coast strip, south of Bombay. 46. Kekaya—in N. W. India. 47. Saurasena—South of Magadha and West of the Vindhya. 48. Kuru Desa—South of Carnal and East of Panchala.

49. Sinhala—said to be the best country in India. East of the Indian Desert and south of Kamagiri. 50. Pulandhri—East of Silahatta: Perh. Lusai Hills. 51. Kachchha Desa—Kachar: North of the Bay and and east of Garo Hills (Skr. Ganesa Giri). 52. Matsya Desa (country of fish): North of Pulinda and East of Cachar: Prob. Sylhet, Mymensingh and parts of Rajsahi Division.

53. Madra—between Virata (Jaipur) and Pandya 54. Sauvira is a sea-board tract between Sindh and Gujrat. But the *S. S. Tantra* fixes its locality between Muttra and R. Gandaki.

55. Nata—is perh. modern Baroda State.

56. Barbara (a large tract), from Hardwar to Sapta Sringa Hill.

57. Saindhava = Sindh [The work states that the hilly tracts in the coast from Sindh to Mecca are known by the name.] Ancient Pushkarâranya is modern Mukran or Mekran Coast.

58. Kaleswar—? 59. Traipura—Central Province 60. Swetagiri—Sikkim?

The Ancient countries of India according to the astronomical work entitled *The Jyotistatvam*:—

(i) In the middle—Sárasvata (a part of the Punjab), Matsya (Jaipur), Surasena and Máthara—Muttra Districts, Panchála—a long narrow strip on either sides of the Ganges: the northern half is now called Rohilkhanda. Sâlva (a part of Punjab), Mándavya (?), Kurukshetra (Carnal), Gajahwa (ancient Hastinapur on the Ganges), Maru (the Desert)—prob. Sindh and West

Rajputna, Naimisha—a large forest tract near ancient Hastinapur, The Vindhyas, Pàndyaghosha (a part of Punjab), Yamuna (Delhi), Kasi (Benares), Oudh, Prayàga (Allahabad), Gavà, Videha (North Behar) &c.

(ii) In the East—Magadh (South Behar), Sona (a country on the R. Sona), Varendra (North Bengal), Ràrhaka (the Gangetic Delta), Burdwan, Tamalipta (Midnapur &c), Piàg-jyotisha (Assam), Udayàdri (Hill Tippera and the Chittágong Division).

(iii) In the South-East—Anga (East Behar), Banga (N. W. Bengal), Upa-Banga—East Bengal, Traipura (Teori in the Central Provinces), Koshala, Kalinga (Northern Part of the Madras Presidency) Odra=Orissa, Andhra, Kishkindhya (Bellary District), Bidarbha (Berar &c), Savara—a forest tract, &c.

(iv) In the South—Avanti, Mahendra, Malaya (Malabar,) Rishya-Mukaka (part of Hyderabad).

Chitrakuta (Bundel Khand), Mahàranya (?), Kánchi (Chola), Sinhala (not Ceylon), Konkana, Kávery (South India), Tàmraparni (Ceylon), Lanká and Trikutaka are small islands to the Northwest of Ceylon.

(v) In the South-west :—Dravira, Anarta (Cathiawar) Maharáshtra (Bombay), Raivata (a part of Gujrat) Javana, (?) Palmava, Sindha (Sindh), Persia &c.

(vi) In the West—Haihaya (countries about the mouths of the Nerbuda.) Tàdri (?), Mlechchha—Vàsa (?) prob on the right bank of the Indus. Saka is perh. modern *Seistan*

(vii) In the North-West—Gujrat, Nàta (prob. the Baroda State), Jálandhara &c.

(viii) In the North—China. Nepala, Hoona, Kekaya Mandara (?), Gàndhàra (Candahar), Himavan (the Himalayan States), Krauncha (?), Gandhamàdana (now Belurtag), Malwà (?), Kailas, Madra, Kashmir, Mlechchha Khasa, Balhika (Bulkh), Kiráta (a part of Tibbet), Darada (Dardistan) &c.

(ix) In the North-East—Svarna-Bhauma (Golden Chersonese), Ganga-Dvara (a part of Trans-Gangetic Peninsula ?), Tankana (?), Brahmapura (Burma) &c. &c.

The Matsya Purána also gives a list of the ancient Indian countries. The curious readers will obtain much profit and pleasure from a stndy of General Cunningham's *Ancient Geography of India.*

Hindu knowledge of and communication with, all countries between India and the Arctic Ocean, will appear from the Ràmàyan, Kishkindhya Book, canto 43, Verses 53 58; Mahabh. Book I. Chap. 120, Slokas 1-20. The Vàyu Purana, Chap. 45, sl. 11-16-42. The Chhàndogya Upanishad P. 358 to 360. Do, P. 171 to 181. The Vavu Puran, Chap 39, sl. 76-81. Bhaskara's *Siddhanta Siromani*, Charaka's Medical work. The Vishnu Purana and other works.

Though the political relations of the Hindus with the North became gradually less and less, yet trade-relations with Central Asia, the Caspian Sea, Black Sea and the Mediterranean Sea, continued for ever. A Hindu colony is still extant at Astrakhan on the Volga. The Hindu fire-tempie of Baku, on the western Shore of the Caspian sea, is well-known. From the close of the third century B. C. onward, the Buddhist preachers

carried the Indian wisdom, arts and religion to the different countries of the world. They not only gave, but also brought much knowledge of new things from abroad. Hindus have preserved records, however brief, of all foreign invasions.

§ Travels and Voyages of the Ancient Hindus. Latin, Greek and works of other nations furnish ample proofs of Hindus going abroad on commerce and other purposes.

Hindu writings also corroborate this. Hindus, Buddists and Jains lived in large numbers in Arabia, Syria and other parts of Asia minor. Lucian tells us that at Nineveh he once saw a great many travellers who had come there only for the sake of worshipping images. He further tells us that to that Sacred City,. Hindus came every day in large numbers because they regarded that oity as a place of pilgrimage. The truth of this statement is also confirmed by the Puranas where Nineveh is called Haripuri, Greek *Haliopolis* (City of God). The Indian name of Nineveh clearly shows what the Hindus once thought of it. The pilgrims who went beyond the Hinglez Sea in Col Wilford's time, reported that about 24 temples of Bhavani might be seen there even then. This place is about eighty miles from Sindh. Few ascetics had the heart to travel on the road to that important historical place because it was rough and difficult. It was then a forsaken place. No one lived there. On the banks of the Euphrates, there stood two Hindu temples, two images of Vishnu, called Kalyánarob and Govinda rob were worshipped there. Many other

Hindu idols with broken noses and ears told the tale of the influence of Brahminical culture and worship on the ancient religion of that land. Baharam and Astrakhan, Cairo and Moscow were the centres of trade in ancient times: Indian merchants flocked to those cities every year to earn money.

Some of the Hindu families permanently resided in those cities. In the same way, Baku and Kongo also held a great many well-to-do Hindu families. Travellers to those regions reported that they were famous there for their honesty and learning. Numerous books on astrology written by them are still extant. But before telling any thing of these learned men, something should be told about the great astronomer Yavanácharya. He was born of a Brahman family in Arabia and was educated in the University of Alexandria. He was the author of several treatises on astrology. It is said that in those days, there were in Arabia a great many Brahmans well-versed in Sanskrit and Yavanacharya learned Sanskrit from one of them. Dr. Buchanan, when he was in India, saw several tribes of Jainas who insisted that they came originally from Mecca or Arabia and that they were expelled by Mahammad or his successors.

A Hindu treatise on Horse calls Arabia—*Arba,* noted for its steeds. The long strip on the Red Sea was called by the Hindus as *Makkesa Desa.* The Hindus there set up an image of Siva called Makkesa (Lord of Mecca). After the rise and success of Islam, the Hindu temples were pulled down and the great

stone image of Siva was placed at the entrance to the Great Mosque containing the tomb of Mahammad, to have shoes on.

Some Hindu families embraced Islam. Some came back to India. Some Brahmin families still remained at Mecca, without changing their faith. It is said that their children are known as Hussani Brahmans who look like Muhammadans in their habits and manners but wear a sacred thread and worship in their own way.

There are twenty three astrologers famous for their books and of them five were born at Mecca. Though they are called *Javanas,* yet they do not seem to be so from their names—Chetta, Cautta, Romaka, Hillaja and Dishana. Ebn Dissan was born in Edessus. He gives the date of Muhammada's birth as 638 A. D. The catalogue of Raghunath makes O'mar and Dissan one and the same. Romaka is well-known. D'Herbelot asserts that astrologer Cangha wrote a book which was translated into Arabic and as he was a Hindu, the Arabians called him Cancah-al-Hindi. Col. Wilford holds that in the first century A. D., Hindu astrologers were in high estimation and repute at Rome and none but the richest men could afford to employ them (Asiatic Res. Vol X P. 104).

Hindu Rajas sent letters and ambassadors to Ancient Persia. Zonarus, an author says that when hostilities broke out between the Assyrians and the Median king Kykius about 620 B.C., a Hindu Raja agreed to arbitrate between them and wrote a letter to the king of Media.

Another Hindu Raja sent several ambassadors and some coins to the Persian emperor Cyrus (6th century B.C.).

When Xerxes, the Persian Emperor invaded Greece about 480 B. C., Hindu soldiers, clad in their white cotton garment and equipped with cane bows and iron-tipped arrows went to Greece with him. Hindu soldiers fought with Alexander, on the side of the Persian monarch Darius, 4th century B. C.

A Hindu Raja had requested Antiochus, the king of Syria, to send him some wine, some dried figs and a learned Greek. The Syrian king in reply, said, "I can send you plenty of wine and figs, but no Greek scholar is for sale."

Hindu gods in Syria—There was at Heliopolis (Skr. Haripuri, native Nineveh) in Syria the image of a goddess. Hindus worshipped her with the offer of various rich presents. Near that goddess, were two other gods, one mounted on a bull and the other on a lion. These were Siva and Parvati. No doubt, Hindu gods were set up and worshipped there by the Hindu colonists.

Hindus in Armenia · Their War.—It is recorded that some Hindus had gone to Armenia, settled there and erected brass gods for worship, some time before Christ. Afterwards, a war ensued between them and the new Christians there. Hindus at last were defeated, 1039 men died on the battle-fields on both sides.

On their tomb-stones the events of this battle were related in three languages. The Christians demolished the Hindu temples. Six Brahmans going to stop it,

were killed there. St. Gregory thus forcibly converted 5050 Hindus in one day to Christianity. Some Brahman families took a vow not to change their faith. Thereupon a Christian king imprisoned them and shaved their heads.

Pheodu Elean sailed for India in 430 B. C. He was taken prisoner by the Hindus and was afterwards sold to the Persians. From Persia he returned to Athens. There he became a disciple of Socrates and was esteemed as the founder of the Elean School. (As. Researches)

In 24 B. C., Porus, a Hindu king of Pàndya, twice sent ambassadors to Augustus, the Roman Emperor, for friendship. The first embassy succeeded in visiting the emperor in Spain. The Second Mission found the emperor in the island of Samos. While coming back, some of them died on the way. With the ambassadors, there were some Brahmans and the officers of the Indian king. The learned historian Nicholus of Damascus in Syria, talked with three of them. He writes that the Hindu king had sent a letter written in Greek, with the ambassadors. The following is its purport :—"I am lord over 600 kings: I seek your friendship; I am ready to help you my best in all reasonable matters." Eight officers, using scent on their bodies, placed the presents before Augustus. Of the numerous uncommon things, there were several very large uterus-born snakes, a 10-cubit long egg-born snake, a 3-cubit long river tortoise and a partridge larger than a vulture. One of the Brahmans, an astrologer and soothsayer, began to live at the court of Augustus. He afterwards killed himself

in fire. On his tomb-stone, it is written thus :—"Here lies a Hindu Brahman named Zermanochagus *i. e.* Sramanácharya of Bergosa *i. e.* Berygaza, now Broach in Gujrat. According to the custom of his country, he has immolated himself in fire." (Strabo, Dio Plutarchs and Niaal Damascin).

This shows that the Early Hindus studied Greek. Garga, an astronomer of the first century B C., calls the Greeks barbarians. Yet he does not hesitate to say that the Greek astronomy is worthy of study. Hindus knew the Greeks well and called them *Yawanas* (not to be confounded with the name *Javana* applied to the Turks). Hindu and Buddhist preachers had visited Greece and brought home new lessons on geometry, architecture, astronomy and astrology.

Hindus called Italy *Patachchara i. e.* the country of volcanoes. Rome was known as Romaka Pattan. Though the Romans never ruled India, yet her trade and other relations with India were very close. Hindu Rajas used to send presents and ambassadors to Rome.

To congratulate Trajan on his conquests, several Hindu Rajas sent him ambassadors. When Aurelian had conquered Tadmore, some Hindu Rajas sent him presents and ambassadors who were present during his triumphal entry into Rome. In the first century A. D, Indian astrologers were employed by the Roman Emperors at Rome for astrological forecasts and fortune-telling. There are ample historical proofs of the Hindus going to the Roman Empire from the first century B. C. to the 6th century A. D.

In his *Life of Isidorus*, Damascius mentions Severus, a Roman by nationality but born in Africa. He was a great philosopher and resided at the court of emperor Anthemius. After the death of Anthemius in 473 A. D., he went to Alexandria. Here he received a great many Brahmans with great respect and showed them every nook and corner of that singular city (Photii Biblio theca. P. 1040. and Suidas V. Severus).

In 103 A. D., some of the Indian kings and a king of Ceylon sent embassies to Claudius and made a great many complaints against the Parthian kings. There were Indian ambassadors at the courts of the following Roman Emperors: Antonius Pius, Diocletian, Hera clius, Maximian, Theodosius, Justinian.

Auc. Unv. Hist. Vol. XVIII. P. 78.

Hindu soldiers served in the Roman army. An Indian Contingent was placed at Cirencester in England by the Roman Governor of Britain. Before 189 B. C., Hindu servants, both male and female, were available in Greece and Rome. Indian muslins, ornaments, unguents &c. were in high request with the Romans. Neither law nor the wise counsels of Roman orators could prevail against the use of those foreign goods. To this Roman lust for Indian luxuries Gibbon ascribes the decline and fall of the Roman Empire.

Several Romans sought shelter in India at different times. In 529 A. D. Almondar, the king of Hemiarites attacked Syria. The Roman Governor of that province fled and landed in India for his protection.

From the *Periplus* and the *Justinian Code*, we learn much about the imports and exports of those times. (Strabo II, P. 516).

Some of the Greek traders wished to settle at Callian (Kalyan) near Bombay. But permission was refused them by the Indian Kings. The Peutingerian Tables show that in India, Muziris was a Roman settlement and there was a garrison of 1200 men there for the protection of trade. Some Jews settled in the Malabar Coast. Several Arabian Colonies also settled in Malabar, West Ceylon and Chittagong, long before the birth of Muhammad.

Many cities of Arabia and Persia were inhabited partially by Hindus. Some of the learned Hindu astrologers flourished there and wrote their books in foreign countries. In the *Romaka Siddhánta*, Bháskara is represented as having been educated in the city of Rome. There are still Hindu settlements in Colchis, a country between the Caspian and the Black Seas.

The Buddhist Missionaries visited and preached in almost all the countries of Europe. To them we owe the name of Skanda-nábha copied from Scandinavia. The Rig-Vedic *Hariyupia* seems to imply a part of East Europe. That may have given rise to *Europā* fror which finally *Europe*. The Rig-Vedic *Roos'am* is Russia in Europe or more properly *Lithuania*, where Aryan colonies lived and spoke a tongue less remote from Sanskrit.

Hindu ship-wreck in the Baltic Sea :—About 60 B. C, some bold Hindu navigators sailed in their ship to the

Baltic Sea in Europe. Being ship-wrecked, they landed on the shore of Germany, The King of Suabia received them and gave them to the Roman Consul.

Pliny's Nat. History. II, 67.

No objection to its authenticity has as yet been heard. Still, the point is "How could the Hindu sailors go to the Baltic Sea " Were they carried round from India direct to the north of Europe by a current of the Ocean ?

This seems hardly possible, though such an argument has been most forcibly advanced in the discussions about the possibility of a North-West Passage to India as mentioned in Hakluyt' *Voyages*. India held frequent commercial intercourse with China. I think, Hindu merchants from China sailed to the Baltic Sea through the Behring Strait and the Arctic Ocean. There is another solution of this voyage. The North-East shores of the Black Sea still bear traces of Hindu occupancy. (Elliot's History. P. 510.). From this region, Hindu merchants may have sailed to the Baltic through the Mediterranean, Gibraltar, Bay of Biscay, English Channel, and the North Sea. Whatever might have been the route, the voyage was indeed glorious for our Hindu Columbus or Vasco da Gama. The Mahábhárata speaks of the earth as composed of islands, of which 49 are rather big. How could the writer give such statements, if not based on facts ?

Modern scholars have proved rather satisfactorily that emigrations of expatriated Indians happened early towards the West (Elliot's History I. Appendix P. 507)

Mr. Pococke tries to prove that Greece itself was an Indian colony. Though Hindu tradition also says something of the kind, yet the point is still open to grave doubt. However, there are clear proofs of an Indo-Hellenic intercourse from the earliest times. We have already spoken of the Indian Colonies on the shores of the Black Sea. Indian mercenaries served in the ranks of Persian and European armies. Indian scholars and merchants lived in the Persian courts and with Harun-ar Rashid. of happy memory. Itinerant Hindu ascetics also used to travel over a considerable part of the then known world, converting distant shrines into places of Hindu pilgrimage.

HINDUS IN AFRICA.

Hindu knowledge of Africa as a continent is little. However, it appears that Hindus were well acquainted with some parts of North Africa. There are proofs to show that Ancient Egypt had social, political and commercial relations with Ancient India. There are clear proofs of the Hindus going to Carthage on trade. Before 252 B. C, the Roman General Metelus Celer and the Carthaginian General Asdrubal fought fiercely on the island of Sicily. In it, the Carthaginians suffered much. Some Indian elephants and their drivers on the Carthaginian side were killed and some captured by the Romans.

This shows that Hindu mahouts used to go to Africa and Europe where they settled on service. Pliny also

states that the Carthaginians obtained plenty of precious rubies in course of Hindu trade with Carthage. Hindu voyage and battle appear from the Egyptian writings also. Nonus, an Egyptian poet says in his poem that Hindus are much accustomed to navigation: they are braver in sea-fights. Prof. Wilson also says that in the first few centuries of the Christian era, there was intercourse of India with Egypt by Hindu and Arab merchants. It is well-known that Hindus had settled in the *Zokatara* Diw i. e. Socotra, (Skr. Sokatra Dwipa—Island of Safety) to the east of Africa Again, when Alexandria became the chief port of Oriental commerce, it was frequented by Indian merchants some of whom actually settled there.

Buddhist missionaries preached their new Gospel in Syria, Palestine Egypt and other countries. Buddhists under different names lived in those countries. (Pliny's Nat. History. V. P. 15.) Buddhism later on influenced the Gnostic heresies that rent the Early Church and begot those classes described by Kingsley as "a strange brood of theoretic monsters begotten by effete Greek philosophy on Egyptian symbolism, Chaldee astrology, Parsee dualism and Brahminic spiritualism."

Hypatia, Preface P. XIII.

The Edicts of Asoka also tell us that he had sent missionaries and ambassadors to the dominions of the Seleucides and the Ptolemies in the 3rd. Century B. C.

These emigrations certainly helped the diffusion of Indian ideas over the western world.

The points given above, refer chiefly to the Mauryan Period and the Puranic Age. But there are abundant proofs of India's intercourse with the West from the earliest times. Indo-Egyptian Relations—(i) Political, under Osiris, Isis, Sesotris &c. (ii) Commercial: Egypt had her various dyes, precious stones, wood &c. &c. from India. Porcelain wares from far-off China. The question of racial unity of the early Hindus, the Egyptians and the Greeks is still a moot point. But Sir William Jones, Dr. Royle, Prof. Heeren, Elphinstone, Tod, Pococke and others show several points of similarity, close relationship between those peoples. Hindu *Sálmali Dwipa* is perhaps Africa, *Suryyārika* (Sunburnt land) is perhaps *Sàhàra* or North Africa. Egypt is our *Misra Desa* (country of mixed people, so called because people from different quarters repaired there for trade). Hindus still call Egypt *Misar*. The Egyptian *Manes* (first king, solar) sounds like Hindu *Manu*, the first Solar king of India. There is still a statue of Manes in Egypt. Indian Manu's date is about 2800 B.C. Two or three Egypto-logists give a similar date to *Manes*. Egyptian *Pyramid* is Hindu *Parimatha*. The Bull-bannered *Isis* is Skr. *Isa*. Osiris = Skr. Iswara. R. Nile is Skr. Nila (Blue River). Tripoli = Tripuri.

S. Manu and his son Priyavrata of the Vairaja dynasty in Bithoor are said to have possessed lands in Africa also. It is said that there was a Hindu Colony in Ethiopia. Homer mentions the righteous East Ethiopians and West Ethiopians. The *Historians' History of the World* (London) says, "The Egyptians were essentially

orientals and they had four castes like the Hindus. The Egyptian style of architecture resembled that of Ancient India to some extent.

INDO-ASSYRIAN RELATIONS.

The descriptions of the Cuniform Inscriptions tally with the Rig-Vedic accounts given of Vritra, Bala, and their allies *Panis*, an Aryan people. But these people, though Aryan, were not Hindus. They were driven out from the North by the Deva Aryans. Vide Rig-Veda I. 80. 1 & 2; III. 33. 7; IX 63. 24. The Assyrian Queen Semiramis had attacked India with a fleet of 400 sails, 300,000 foot and 20,000 horse. But being wounded in the battle, she fell back, (2000 B, C.) The Assyrians had their gold, silver, stones, teak wood, sandal wood, apes, peacocks, muslin, silk &c, from India, Hindus most probably, derived their knowledge of the Solar Zodiac from the Assyrians.

INDO-PHŒNICIAN RELATIONS.

The Phœnicians were an Aryan people, but not Hindus. Their own ancient works are mostly lost and fragmentary. The Rig-Veda mentions a people called *Pani*, Lat. *Pæni* = Phœnicians i. e. a trading people. They were a clan of the Asuras whose Chiefs Vritra and Vala fought with the Devas. The Asuras and the Panis were defeated and ousted from the North. Vritra and his brother Vala with their followers conquered Ancient Persia and Turkey. The Panis followed

them and finally settled on the Levant Sea. Their new colony was called *Pani-Desa,* Lat. *Finides,* afterwards Phœnisia. Its extent was 200 miles × 45 miles. In some parts, 150 miles × 35 miles. This colonisation took place perhaps about 2800 B. C. Their capital Tyre was built in 2750 B. C. The Phœnicians are described by the classical writers of Europe as faithless, treacherous and deceitful—a description quite in unison with the Vedic account. Vide Rig-Veda I. 35, 5; III, 51, 14; VII, 6, 3.

Ancient Asia Minor contained numerous Aryan colonies. The Mitani branch of the Aryans became very powerful there about 1500 B. C. A plate of the 15th. century B. C., recovered from an old temple under ground, at Boghozkioii, Asia Minor shows the invokation of various Vedic deities such as Indra, Varuna, Nāsatya &c. The Phœnicians first reached India in the 14th or the middle of the 13th century B. C. Their trade empire extended from Great Britain to Ceylon. The people of *Ur* took teak-wood from India to build their palaces. These merchants not only carried eastern commodities but also oriental arts, culture &c.—to the Western world.

INDO-HELLENIC INTERCOURSE.

Alexander the Great was not the first Greek to come into contact with the Hindus. An Indo-Hellenic intercourse existed from the earliest times. Striking resemblance between the Hindus and the Greeks in mythology

manners & customs, philosophy, medicine, drama &c. may lead some to suppose that the Greeks are Hindu in origin. The early accounts of the Greeks are lost. But they are an Aryan people of the kindred stock. Their ancestors and ours, lived in Central Asia under the same roof, speaking the same tongue and worshipping the same gods. From the Aryan tongue which was an older form of classical Sanskrit, have come Sanskrit and the other tongues of the Indo-European Family. Several eminent scholars say that Hindus were the last to leave the Northern Home; for Sanskrit has the largest Vocabulary.

The Hindus and the Greeks were the two gifted Aryan nations of the ancient world. If India boasts of greater originality, Greece is proud of a more perfect culture, a more practical and rational and comprehensive knowledge of things in general. Greece obtained her Indian ideas through the Phœnicians, Persian courts, Buddhist preachings and other sources. On the other hand, India had her knowledge of excellent architecture, astronomy, astrology &c. from the West. Aryyabhatta and Varàhamihira adopted the Greek zodiac & its divisions with the names slightly orientalised. The Jewish relations with India was chiefly commercial. Solon (10th. century B. C.) took his building materials from India. The Parsis were once one people with the Hindus. The courts of the Persian Emperors were the meeting-places of the Indians, Greeks and others. Indian lore reached Europe through Persia. From China to Egypt and Greece, there were constant intercourse and

change of ideas &c. Principal E B. Cowell, editing Elphinstone's History of India, 9th Edition says in a note :—

"We are too apt to look on the ancient world as a scene of stagnation." There were travellers and circulation of ideas, Spread of Buddhism shows how men's minds were awake to new ideas. Then why should the tradition of the Eastern origin of much of early Greek philosophy be incredible or even improbable ?" Speaking of the Hindu *Aranyakas* and the *Upanishadas* composed between 2000 and 1400 B. C., the same editor observes—"No Hindu works have probably exercised a wider influence on the world. These forlorn *guesses at truth* are constantly spoken of as *"Eastern Philosophy"*. Familiar ideas ocour in the Phœdrus, Empedocles or Pythagoras, in the Neo-Platonism of the Alexandrian anu also in the Gnostic Schools. Plautinus alone tried to free Greek philosophy from Hindu influence. The Cabala of the Jews and the Sufeyism of the Muhammadans seem to be derived from the same source."

This foreign intercourse of the Hindus appears from several Law-books of India. Manu has excluded all Brahmans who had lived in foreign lands, from being invited to *Sráddha* ceremonies. Almost all the ancient Law-givers of India have prescribed certain *penances* (*Prayaschitta*) for the purification of all Hindus who would return home after living in foreign countries for some years.

Though some ancient writers have shown aversion to foreign travels, yet luokily, Hindus showed little

deference to those injunctions and made extensive travels and voyages to foreign lands. Hindu navigation and maritime activity appear from the earliest times down to 1832 A. D. when the Indian sailors made a voyage from India to Great Britain up to the river Tweed.

It is needless to say that Hindus were good ship-builders. A work called *The Nishpada Yánoddesa* gives the construction of various vessels, boats &c. That work also takes the accounts of the previous writers on the subject such as Bhoja and others. Strabo says plainly that Hindus used ships in battles. There were doubtless, Hindu ship-wrights; Megasthenes found ship-building as the distinct profession of a Hindu class. The Ramayana also alludes to sea-fight of the Hindus. Manu's Code also sanctions sea-fight of the Hindu Rajas. Sir John Malcolm, writing on the ships of the Deccan and Ceylon says:—"Those ships fully served all the modern requirements. The European ship-builders have not improved much. Ship-building was exactly so even in Ancient India."

Various reasons have almost killed our Hindu ship-building. Chittagong is the only part of India where a little Hinduship-building is still found. Recently, Kali Kumar De, a native of Halisahar near Chittagong, has constructed an excellent vessel called *The Aminá Khatoon* for a Muhammadan merchant of the place. India still contributes a good part to the Marine Service of the world in the shape of Lascars, Sharangs &c., chiefly recruited from the Chittagong Division.

Though we no more possess our own Hindu ships, yet our Hindu merchants now go to the different parts of the world in British or foreign vessels. Perhaps it was so in the most ancient times also. It does not appear that Hindu navigation and maritime activity on the western waters were much. The Phœnician, Arabian and the Greek vessels frequented India on trade. Most probably Hindus used to go to the West in those foreign vessels.

To the east of India however, Hindu conquest, commerce and colonisation were always very great and almost without a rival. Hindu traditions and foreigners' accounts equally show this.

The Sutra-author Baudhàyana who flourished not later than the sixth century B. C., says that *sea-voyage* is good for North India but bad for South India.

In the most ancient times, Bengal rose to the height of glory. Bengal is an old civilised country. When the Aryans were in the Panjub, then even Bengal was powerful and civilised. The Aryans, jealous of those Dravidian Bengalis, abused them as "irreligious noseless birds."

Before Buddha, Bengalis went to Ceylon with 700 followers and conquered it. Again in the ninth century A. D. Bengalis attained great political success in India. But the real glory of Bengal lies in arts, commerce, agriculture and colonisation. The glories of Ancient Bengal may be found in Burma, Cambodia, Anam, Malaya Peninsula, Siam, Java, Tibbet, Mongolia, and even China.

HINDU VOYAGE.

Rig-veda I. 56. 2. "As merchants desirous of wealth surround the sea, so do the priests surround Indra."

Rig-Veda I 116. 3 and 5: mentions the first foreign invasion of India. Sáyana adds the following note to the text:—"Rájarshi Tugra was a favorite with the two Asvin Brothers. Being much harassed by the enemies of a foreign land, he sent his prince Bhujyu with a strong army to conquer them. The ship went to the middle of the sea and was driven by winds and wrecked. Then, Bhujyu sent a message to Asvins for help. Asvins rescued him with the soldiers in their own ships and brought him home to his father safely in 3 days and nights."

Vasista, for a pleasure-trip, once went out on a voyage: R. V. VII. 88. 3 and 4. "When I and Varuna both boarded the ship, she was far out on the sea, made good progress; then the vessel tossed about and we were pleased with the tossings. The great Varuna made Vasista board the ship on an auspicious day. Vasista also prayed to that mighty mass of waters.. Thus passed away day and night." Thus we see that our Vedic seers also would make sea-voyage, for pleasure, experience and wisdom.

Manu in his Code VIII, 157 and 406, refers to sea-voyage. But he excludes a Brahman sea-goer, from being invited to a Sráddha ceremony. The law-givers Gautama, Sankha and Likhita give a rule neither for nor against a voyage. Parásara (15th. century B. C.)

however, sanctions a *sea-voyage* in his Code, XII. 62 and 63.

Yájnavalkya (14th. century B. C.) refers to it in his Code, II. 39.

The Vishnu Purana, BK II. discusses the earth surrounded by the seas; discusses the ocean-tides. Chap. 3. describes the Hoonas and the Persians.

The Váyu Purana, Chap. 41. describes the earth with its continents. Chap. 45. mentions Balhika (Bulkh), Gándhára (Candahar), Yavana (perh. a country on the right bank of the Indus). Saka (Seistan), Ramata ? Barbara (a northern country beyond the confines of India Proper), Palhava—perh a part of Persia, Kaseruka ? These are all Northern countries. Next, it mentions Brahmottara (Burma), Malada (Malaya Peninsula) and other Eastern countries. Chap. 49. also mentions some lands inhabited by Mlechchhas.

The Garura Purana, Part I. Chap. 68. discusses corals and pearls. Chap. 69. discusses the pearls born of oysters; describes the pearls of the Palk strait and of the Persian Gulf. Chap 72. mentions the precious blue stones found on the sea-coast of Ceylon. Chap. 77 and 79, describe various precious stones of Yavana, China and other lands. Chap. 80 mentions the *Bidruma* (a stone) of Romaka (Rome).

The Varáha Purana, Chap. 171 &c: Gokarna, a merchant of Muttra, landed on an island on the other side of the ocean, after a four months' voyage. His return home after a very long time.

The Márkandeya Purana, Chap. 57, 58 mention Kamboja, Barbara, China, Lanka, Ceylon, Syamaka (Siam) and other lands.

The Padma Purana, Swarga Part. Chap. III. mentions Yavana, Kamboja, Huna, Párasika and other races.

The Bengalis are a mixed people of Mongols *i. e.* Tibeto–Burmans, Dravidians and the Aryans. The Dravidians were a very smart people ;—brave, sea–faring and active.

The Dravidian Chiefs of Bengal often arrested the Sacrificial Horses of the proud Aryan Kings of the Indian Mid-land. The Aryans spitefully called them ill names. Their great port was Tamálika, now Tamluk (lit. port of the Dravidians). For the word Tamil is a corruption of *Dravira.* Dravida = Dravir = Davil = Damil = final *Tamil.*

The two prominent ports of North India were *Broach* in the west and *Tamluk* in the east. Tamluk was famous in the times of Buddha, in the days of Asoka. Vessels set sail from here to Ceylon, Eastern Archipelago, Islands of the Pacific, China, Japan &c. Later on, we hear of the following ports :—Madura, Kalinga nagar, Tamluk, and Gangánagar. The Aryan Port on the Ganges near the mouth was known as Gangánagar. Formerly, the Ganges reached the sea by five mouths. The Hugli is perhaps the westernmost branch. The main stream of the Ganges is now known as the Padmà. But formerly the Ganges flowed eastward to the Bay of Bengal only a few miles east of modern Dacca. The stream near Dacca is still called the *Buri Gangá i. e.*

the Old Ganges. Owing to earthquakes and consequent upheaval of the soil, the Ganges and the Brahmaputra have left their old beds and now send their waters through new channels viz—the Padma and the Jamuna. I think the Port Gangánagar has gradually developed into the modern city of Dacca.

Formerly Dacca was not a town, but a country. See the Sanskrit Dictionary entitled *The Bhuri Prayoga.* It then comprised a considerable part of the modern Dacca and Mymensingh Districts. The earliest name was *Dawáka* or *Daváka.* As for the Annual Fair, mentioned by all foreigners, that was held at the Port Gangà nagar, we think it was at first removed to an island afterwards called Suvarnagram, now *Sonargao.* Thence it shifted southward till at last it is held for the last 50 years on an Island near Munsiganj, Dt. Dacca.

Tamluk continued to be the port. The Buddhist work, *Dâsa-Bhümisvara* mentions it. In 414 A. D. Fa-Hian returned home in a Hindu ship that sailed from here. *The Dasakumara Charita* written in the 6th. century A. D. by Dandi mentions it. In 1276 A. D. some Buddhist monks of Tamluk went to Penang and reformed Buddhism there. About 1495, Rama chandra Kavi-Bhárati went to Ceylon from there.

From research we find that colonies and kingdoms were founded in Burma, Cambodia, Annam &c. from Magadh. The inscriptions found in the French territories of Cambodia and Annam state that there were Brahmanic Kingdoms and Sivism there in the 4th. and the 5th. centuries A. D. In the Annandale Report of

Burma for 1913, it is stated that there is clear evidence of the existence of a Hindu Kingdom in Pagan. Dr. Annandale says that the Brahmans once held great sway over the Málayan Peninsula.

Here the Brahmins were called "Prá". The Pras have left ample evidence of their influence. It is not definitely known whence these colonists hnd gone there. All say, "from Magadh". As Bengalis were a sea-faring people, it is likely that some of those colonies were founded by them also

Dr. Sir W. W. Hunter says the following in his *Orissa*, P. 314-15 :—"The ruin of Tamluk as a seat of maritime commerce, affords an explanation of how the Bengalis ceased to be a sea-goiog people. In the Buddhist era, they sent warlike fleets to the east and to the west and colonised the islands of the Archipelago. Even Manu, in his inland centre of Brahminic culture to the far North-West, while forbidding such voyages, betrays the fact of their existence. He makes a difference in the hire of river-boats and sea-going ships and admits that the advice of merchants experienced in making voyages on the sea and in observing different countries may be of use in fixing the rate of interest. But such voyages...........became alike hateful to the Brahmans and impracticable to a deltaic people whose harbours were left high and dry by the land-making rivers and the receding sea. Religious prejudices (?) combined with the changes of nature to make the Bengalis unenterprising upon the ocean."

HINDU CIVILISATION IN CENTRAL ASIA.

Religion, wisdom and civilisation of India spread to the different parts of Asia: Tibbet, Central Asia, China, Mongolia, Japan, Burma, Siam, Cambodia, Java, Sumatra &c.—contain the ruins and relics of Hindu civilisation. In Central Asia, many towns, villages, temples, monasteries are under the sands of Gobi. We are indebted to Dr. Steine and others for their exploration and discovery of many images, pictures and books. Dr. Sylvain Levi has written a paper on the Hindu civilisation in Central Asia. He especially notes the ancient Kuchà Kingdom and Capital. Central Asia is a meeting-place of Hindus, Parsis, Turks, Tibbetans, Buddhists, Jews and Christians. The Kuchà Kingdom was in the heart of the Chinese Turkistan. At first it was peopled by the Aryans speaking an Aryan tongue. In the first few centuries of the Christian era, they adopted Buddhism and its civilisation. Sanskrit was taught in all the temples and monasteries. Before long, the Sanskrit works were translated into the Cuchian tongue. Gradually, original Kuchà literature was developed and its Grammar taught. Many works on Hindu astronomy and medicine were rendered; some portions of them are now at Petrograd; while others are preserved in the Japanese Capital. The Buddhist Hináyana School was general. The Mahāyana School also was known. Tantric Buddhism also prevailed. The Kuchā literature consists of stories and plays. Dr. Levi compares them to our *Yatra*.

Dr. Levi says that though recently published, yet the Kuchiyan literature was ancient and large. Besides, Government and private documents, Account-books. Passes &c.—have been found.

King Bharata of the Vairaja dynasty had conquered 8 islands of the Indian Ocean.

Bhagavat Bk. V. Chap. 19 and Vayu Puran.

Thirteen islands of the ocean were conquered by Puru-ravà of the Lunar Dynasty. [Mahàbh. and else where.] Haihaya Arjuna had conquered eighteen islands of the sea. [Agni Puran; Sabdamàla; Mahàbh. and other Puranas].

Java was colonised in 78 AD. Sumatra was colonised in 75 B. C. First Buddhists from Gujrat and Sindh reached Ceylon; thence they went to Sumatra in the 4th. Century A. D. Hindu supremacy in West Sumatra lasted till the fifteenth century A. D. Then Islam made progress there. The remains of the capital are still extant in the West Sumatra. The Hindu Kingdom called *Máyápahita* of the island of Java, was most powerful till the 15th. century A. D. The Great temple of Buddha (*Boro Bodor*) is said to be a great thing in the world's architecture. A Hindu ship is illustrated in that temple (7th. century A D ?). Hindus still live in the island of Bali. Some of the islands of the Pacific Ocean contain extensive remains of Aryan civilisation. (Gregory's Geography).

Indo-Chinese Relations.

We cannot say when and how *China* got its present name. Many suppose and rather reasonably, that its Tsin or Tsan Dynasty (249-206 B. C.) gave the name. But the name *China* appears much earlier. The Tsin people ruled in the west of China from the tenth century B. C From them, the name may have spread to the country gradually. The Indo-Aryans called it *Bhadrāswa Varsha*. This name is retained in almost all the Puranas. The name *China* first appears in the *Manu Sanhitá*, X. 43-44 ; Mahābh, *Anusàsana Book,* Chap. 33, Sloka 21 and Chap. 36, Sl. 18. Manu mentions them as denationalised Kshatriyas. In plain words, a small band of Hindu warriors went to the North, conquered a land, mixed with the Mongols and formed the Tsin people. According to Manu and other later works, China is a northern country. In the Mahabharata, the Chinese are spoken of as allies of Bhagadatta of Assam. These Chinese even fought in the battle of Kurukshetra against the Pándavas. The same Epic gives a list of presents sent by the Chinese to Yudhisthira. After the exile of Rama, Priest Vasista is said to have lived in China for some years (15th century B. C.) Doubtless, China was one of the earliest seats of civilisation. Her various articles, arts and ideas found their way to the Western world through the mediation of India. India held intercourse with China both by land and sea.

Thus, our own informations regarding the Indo-Chinese intercourse are meagre and stray ; but the

Chinese accounts of the same are full, valuable and accurate. The Chinese authors give a regular account of the Indo-Chinese trade from B. C. 100 to 1700 A. D. The Chinese Buddhist Travellers of India (not less than some 50) have thrown interesting side-light on the Indian History. Several important political informations we have had from the Chinese source alone.

From very ancient times, Indian merchants carried on trade with China under a very peculiar form known as the *Embassy System.* These expeditions were purely commercial and not political in any way. Merchants from the different provinces of India sailed for China with various Indian goods, birds, beast &c, &c, reached the Chinese court, made rich presents and got His Majesty's permisson to trade in China. Out of vain glory, the Lord of the Celestial Empire would look upon the presents as *tributes* from Indian Kings and the merchants or their officers as ambassadors. The following Indian articles &c were imported into China :—Various kinds of animals, horses, beautiful birds, artistic products in metals, diamonds, cotton stuffs, precious stones, gold, iron, leăd, perfumes, incense, sugar-cane, sugar-candy, fruits, various ornaments of gold and ornaments set with precious stones, ruby-coloured talc &c.

In the Pre-Christian Period, Indian wisdom was no doubt carried into China by the Indian merchants. But that produced no great impression. In the first few centuries of the Christian era. India gave to China a quite new thing : That is Buddhism. Before 400 A. D., Buddhism was generally accepted by the Chinese.

Besides the former articles, India now imported into China the following new things :—The branches of the Bodhi Tree at Gaya, Buddhist images and relics, religious books written on palm leaves &c.

On Fa-Hian's return from India to China (414 A. D.), the commercial intercourse between the two countries became more rapid. Dr J. Edkins, in his *Chinese Budahism* (PP. 92-94) says :—"Many embassies came from the countries lying between India and China during the time of *Sung-Wen-ti*. Their chief object was to congratulate the ruling emperor on the spread of Buddhism in his dominions and to pave the way for more frequent intercourse on the ground of identity of religion. The letter of an Indian monarch, preserved in the history of this dynasty, expresses his admiration of Emperor *Wen-ti* in glowing language. He adds that though separated by a wide sea, it was his wish to have embassies passing and repassing between the two countries Ceylon also sent an embassy and a letter to *Wen ti*

The Chinese historian *Mo-touan-lin* of the 13th century A. D. has noted the above facts in his great Encyclopædia.

In the sixth century A. D., the Indo-Chinese maritime intercourse was very frequent and brisk on account of the general spread of Buddhism in China. In the early years of this century, three thousand Indian monks and ten thousand Indian families are said to have settled in a single Chinese province.

The Chinese histories state that from the 1st to the 6th century A. D., India carried on trade by sea with

Syria, the Roman Empire and Parthia, in all kinds of precious things, coral, amber, gold, pearls, turmeric and storax. [Vide Translation by Dr. F. Hirth. Ph. D. in his *China* and the Roman Orient. P. 47.]

In the 7th century A. D, the Indo-Chinese intercourse was a little disturbed. Matouanlin states that *Yangti*, the first emperor of the Sui dynasty (605 A. D.) sent Fei-tou to summon the Tibetans, Indians and other people to do him homage as vassals. Many princes responded to this, but the Indian kings alone refused to enter into such a subsidiary alliance. The emperor was highly enraged at this.

With the accession, however, of the *Tang* dynasty in 626 A. D., the troubles were over and the Indo-Chinese intercourse revived.

In 641 A. D., Harsha Vardhana Siladitya, hearing of the glories of China and its the then emperor *Tai-tsoung*, from the Chinese Indian traveller Yuan Chwang, sent some ambassadors and a letter to the Chinese Emperor.

In reply, the Chinese Emperor sent an officer under *Li-i* whom Sitáditya received at the head of his ministers and again offered as present some mica-laminæ, some perfumes and a tree called *Bodhi-druma* (the Tree of Intelligence)...Pauthier, op. Cit. P. 52.

The mission sent by the Chinese Emperor in return for this embassy of Harshavardhana reached Magadh in 648 A. D., when the latter had died, and his throne been usurped by his minister *Arjunáswa*. The usurper gave the mission a hostile reception and plundered its

property. *Wang-hiuen-tse,* who was in charge of the mission fled to Tibet and came down with a Tibetan army, re-inforced by an army of 7,000 horsemen from Nepal and inflicted a disastrous defeat on Arjuna. Kumara Varmá, King of Eastern India also helped this Chinese expedition of *Wang-hiuen-tse.* [M. Sylvain Levi. J. A. 1900. P. 297 ; also L. A. Waddell's "Tibetan Invasion of India in 647 A. D. and its Results" in *the Imperial and Asiatic Quarterly Review,* Jan. 1911, PP. 37-65.

In the same century, different parts of India sent out commercial expeditions to China in A. D. 667, 668, 672, 690-92. [Matouanlin ; Pauthier. P. 53 ; Sylvain Levi. J. A. 1900. P. 297 ; Julien. P. III].

During these centuries, Indian religion, learning, wisdom, art, industries, preachers, scholars, settlers etc. went to China and spread their influence.

Indo-Chinese Relations. 700—1000 A. D.

Commercial and Religious.

The commercial intercourse between India and China was very brisk for half a century from 701 to 750 A. D. North India now sent out *few* commercial expeditions. A few went from West India. Some went from Southern India ; while the largest number were from the Kingdom of Central India i. e. Magadh. *Matouan-lin* in his Encyclopædia says :—"During the period (713—742 A. D.), there arrived three times several ambassadors from Central India and one time

an ambassador from Southern India. They offered a bird of five colours which could speak." At this period, the Tibetans by land and the Arabs by sea, interfered with the Indian trade with China. The Indians asked military aid from the Chinese Emperor against those enemies. But His Majesty did not mind their proposal seriously. He gave the so-called Indian ambassador the honorific title of *Commander-in-Chief* and some presents. The Tibetans at this time were very powerful and no mean rivals to the Chinese. They often obstructed the passage of caravans through their kingdom. The Arabs were a far greater enemy to the Indian trade. Though not so powerful yet, they had already begun to fight with the Indians for supremacy over the eastern sea, so long enjoyed by India in the sea-borne trade.

The following two centuries (750 to 950 A. D.) witnessed China in great troubles.

Civil dissentions and foreign invasions made China herself pitiable. In 763 A. D., the Tibetans attacked China and the Emperor fled, leaving his capital helpless. The invaders easily captured and sacked it; and so hard pressed were the Chinese at this period that about 787 A. D., the Emperor Tetsung, at the counsel of his ministers, applied to the Princes of India and other foreign kings to join in a league against the Tibetans.

Col. H. Yule's *Cathay and the Way thither* P. LXXI. Such anarchy prevailed in China till 964 A. D. when the powerful **Sung** Dynasty came to the throne. As the Chinese Government could not give sufficient

protection to the foreign merchants visiting the ports of the country, the Indian trade with China suffered much during this period. Capt. F. Brinkley in his *China—Its History, Arts and Literature* Vol. X. P. 142, says —"Towards the end of the ninth century, when the empire lapsed into a state of anarchy preceding the fall of the Tang rulers, the various factories established by foreign traders had to be closed with the exception of Canton :—and throughout the greater part of the 10th. century, merchants from oversea encountered many obstacles owing to the unsettled state of the coast."

The absence of commercial embassies from India was due, according to the Chinese authors, to China having lost possession of the country of *Holong* which was perhaps a place on the route from the Annam coast through Yunnan by which *"embassies"* formerly passed to the Chinese Capital.

The Indo-Chinese inter-course was no doubt much disturbed during the two centuries. Yet it is not probable that it came to a stock-still altogether. The German Scholar Prof. C. Lassen holds that up to the beginning of the 10th. century A. D, the Indo-Chinese trade was very brisk He says, "Under the reign of the mighty dynasty of *Tang* (620—907 A. D.), a very lively trade was carried on between China India and the Western countries, in which the Arabs also took part" —(Indian Archæology. Vol. IV. P. 884.)

The century from 950 to 1050 A. D., opens a new epoch. The very powerful **Sung** dynasty is established in China; peace is restored. Indian trade is revived.

The Chinese history of this period frequently refers to the arrival of Buddhist priests from India with manuscripts and relics &c. The History of the Sung Dynasty speaks of the arrival at the Chinese Court of the Indian *Sramana Samanta* of Western India with a large party of companions belonging to sixteen families or classes. The *Pian-i-tian* and Ma-touanlin also allude to similar facts. About 976 A. D. *Manju-Sri,* a distinguished Indian Buddhist priest, the son of a King of Eastern India, highly revered by the Emperor and the people of China, went away from the court displeased at the conduct of the Chinese monks.

From 996 A. D. to 1036, many Indian Buddhist priests came to the Chinese court with various articles, especially Buddhist books for the emperor.

Thus we see that during the latter half of the tenth century, our Indo-Chinese inter-course was again very lively. Many Indian *embassies* went out to China carrying birds, horses, images, relics, Buddhist Sanskrit manuscripts on palm leaves, Buddhist priests &c. On the other hand, large number of Chinese pilgrims and students came out to India for their education in the Buddhist scriptures and for the collection and collation of Buddhist manuscripts.

In the following eleventh century A. D., Indian *embassies* went to China mainly from the country of the *Cholas* who, about this time, held paramount sway over almost the whole of Southern India and possessed a powerful navy with which they conquered the islands about India and established their supremacy over the

Indian seas. These Cholas were a branch of the great Tamil race (Dravidians) of South India which had from very ancient times, carried on a very active trade by sea with the East and the West. The Cholas with their capital at Kánchipuram,—now Cóvjevaram, had formed a very mighty kingdom extending from Orissa over the greater part of the Deccan and the South, including even Ceylon.

Of the Chola commercial expeditions io China, Dr. H Hirth Ph. D., gives the following account; "In the *Sung-shih* (History of the Sung Dynasty) the names of two kings are mentioned who sent embassies with tribute from this country (*Chu-lien)* to China, viz, in A. D. 1033 *Shi-li-lo-cho in-to lo-ceo-lo* which may stand for Sri Rajendra Chola; and again in A. D. 1077, *Ti-wa-ko-lo* which may stand for Deva Kola or Deva Kara. The last-named King made a good bargain with his colleague on the dragon throne, since the embassy, consisting of 72 men were given 81, 800 strings of copper cash *i. e.* about as many dollars, in return for the articles of tribute comprising glassware, camphor, brocades, rhincceros horns, ivory, incense, rosewater, put chuk, asafœtida, borax, cloves etc. This so-called embassy was probably like most of the missions to the coast of China, nothing better than a trading expedition on joint account, the 72 ambassadors being the shareholders or their Super-cargoes."

J. R. A. S. 1896, PP. 490-493.

The Chola King of the Chinese historians is our *Rajendra Choladeva I.* surnamed Gangai Konda who

reigned from 1018 to 1035 A.D. *Ti-wa-ka-lo* is evidently Deva-kola *i. e.* Kulottanga Chola deva who ruled from 1070 A. D. to 11.8 A. D. The earliest Chola embassy to China was in 1015 A. D. when Rajaraja the Great was the reigning Chola King. (Mr. V. A. Smith's E. H. I. 2nd ed. PP. 419-422). The Cholas, great mariners from very ancient times, gave their name to the Eastern Coast, still known as the Chora mandalam or Coromandel Coast. Their power reached its zenith under the aforesaid Kings. They were practically lord over all tracts south of the Vindhyas. The inscriptions of the three great Chola Kings show their victories on the sea obtained by their powerful navy. The strips on the Bay of Bengal, the islands about India including Ceylon, once owned the supermacy of the Cholas. The inscriptions on the walls of the magnificent temple at Tanjore built by the great Ràjaràja show his conquests of "*Ira-mandalam* (Ceylon) and of twelve thousand islands of the sea." [*South Indian Inscriptions* by Dr. E. Hultzsch Ph. D. Vol. II. P. 72. No. 6.] This large number of unspecified islands mean perhaps the Laccadives and Maldivs. [Smith's Early Hist. of India P. 420.] Before this, his fleet had destroyed the ships at Salai *i.e.* the fleets of the Cheras.

The powerful navy of his son Rajendra Chola deva conquered the whole Ira-mandalam (Ceylon) on the transparent sea, many ancient islands whose old and great guard was the sea which resounds with conchs." (South Indian Inscriptions Vol. IV, P. 6. No. 3.) And also "his fleet crossing the Bay of Bengal attacked and

captured Kadaram or Kidaram, the ancient capital of the kingdom of Prome or Pegu; and also the sea-ports of Takkolam and Matama or Martaban on the same coast. The annexation of the Nicober (Nakkavaram, our ancient Nágabara) and Andaman islands followed on the conquest of Pegu." (V. A. Smith's E. H. I. 2nd. Ed. P. 420).

About his victories in Burma, the inscriptions tell us that Rajendra Choladeva "sent many ships in the midst of the rolling sea and having caught *Samgráma-Vijayottunga Varman*, the king of Kadaram, along with his vehicles *viz.* his rutting elephants, which were as impetuous as the sea in fighting—took the large heap of treasures which that king had rightfully accumulated. He conquered *Mayiruddingam* surrounded by the deep sea as a moat; *Talaittakkolam*, praised by great men versed in the sciences; *Madamalingam* firm in great and fierce battles; *Hamuri-desam* whose fierce strength was subdued by a vehement attack: *Manakka Varam* whose flower-gardens resembled the girdle of the nymph of the southern region; and *Kadaram* of fierce strength protected by the neighbouring sea etc. etc."

South Ind. Insc. by Dr. E. A. Hultzsch, Vol. II. Pt. ii. P. 108 ff.

Two granite pillars, still extant, were set up by the Cholas at Pegu to commemorate their victories. Mr. Taw Sein Kwo, Superintendent of Archæological Survey, Burma, remarks as follows in his Report of March, 1907. P. 19:—"A little to the north-east of Shwehmawdow Pagoda, is a small hill, fabled to have

been the resting-place of two *hansa* birds when the region about Pegu was under the sea. At the foot of the hill, are two octagonal pillars of fine granite. The length of one is about II feet and that of the other is about 5. They bear no inscriptions, but a tradition is current that they were erected by the *Kala* or Indians, who subsequently claimed the country as their own by virtue of pre-occupation and they were driven out by a Talaing Prince. The local tradition is confirmed in a way, by the history of the Chola dynasty of Southern India. It is related that between 1025 and 1027 A. D., a prince of that line, Rajendra Chola I, by name, crossed the sea and overran *Kidaram* (Skr. *Katah*) which may be identified with the ancient Talaing Kingdom of Ramanna Desa, now called Pegu. (Q. Is *Ramanna* a corruption of *Ramanaka*, one of the attached islands of Asia ?) In order to commemorate his conquest of a foreign land, he erected these Pillars of Victory in accordance with a well-known Indian custom."

On the extensive maritime trade of the Cholas, Mr. V. A. Smith also says the following :—

"Ancient Tamil literature and the Greek and Roman authors prove that in the first two centuries of the Christian era, the ports on the Coromandel or Chola coast enjoyed the benefits of active commerce with both West aud East. The Chola fleets did not confine themselves to coasting voyages, but boldly crossed the Bay of Bengal to the mouths of the Ganges and the Irrawaddy and the Indian Ocean to the islands of the Malay Archipelago. All kinds of goods imported into

Kerala or Malabar from Egypt found a ready market in the Chola territory; while on the other hand, the western ports drew a large part of the supplies of merchandise from the bazaars of the eastern coast, which produced great quantities of cotton goods. The principal Chola port was Kaviripaddinam (Skr. Káveri Pattana) situated at the northern mouth of the Kávery (Cauvery) river. This once wealthy city, in which the king maintained a magnificent palace and foreign merchants found residence agreeable and profitable, has vanished and its site lies buried under deep sand-drifts."

The Early History of India. PP. 415—416.

Mr. Smith makes the Malaya Archipelago the easternmost point where the Chola maritime activity stops. But Chinese histories clearly show that their vessels carried their burdens to the Chinese coast as well.

Mr. Kanaka Sabhai Pillay shows, on the authority of an ancient Tamil work entitled "*Perumpada-arrup-padai*, that about the Coromandel Coast, there were high light-houses built of brick and mortar which exhibited blazing lights at night to guide ships to the ports." [*The Tamils, 1800 Years Ago.* P. 27].

As the statements given above sufficiently prove our Indo-Chinese relations, we need not proceed further.

Our eastern intercourse and maritime enterprise will appear from another source. About the beginning of the Christian era, the Andhras, a powerful people of South India, had established their supremacy over numerous

places on the sea. This is proved by the figures of ships on their coins. Mr. V. A. Smith in his *Early History of India*, 2nd Ed. P. 201, notes—"Some pieces bearing the figure of a ship probably should be referred to this reign (of *Yajna Sri*) and suggest the inference that Yajna Sri's power was not confined to land"

The Indian ships, during the Andhra Period were also very large in size. Dr. Sewell says in the "*Imperial Gasetteer of India*, New Ed. Vol. II. P. 324—"Pliny (Vol. VI.) states that the Indian vessels trading with Ceylon were so large as to be able to carry 3,000 amphoræ. On the east coast, the coins of the Andhra dynasty (roughly 200 B. C. to A. D. 250) confirm this, many of them bearing the device of a two-masted ship, evidently of large size."

"The Hindus of remote ages possessed great naval power by which communication must have been maintained with the coast of Arabia, Persia as well as the Australian Archipelago. The cosmo-graphy of the Puranas, some of the texts of Manu offer abundant evidence of an intercourse between the countries from the Oxus to the Ganges. The Hindu names of towns at the estuaries of the Gambia and Senegal appear in the Tomba kunda, Skr. Támra kunda and other kundas.

Mr. Marsden and Sir. W. Jones discovered that the Malayan language disseminated throughout the archipelago and extending from Madagascar to Eastern Islands—a space of 200° longitude, is indebted to Sanskrit for a considerable number of its words and

close communication existed long long before the conversion of Islam. He thinks the point of communication was from Gujrat."

(Asiatic Researches. Vol. IV. P. 226, 2nd Edition.) After-researches proved that those countries were colonised by the Surjyas whose mythology and heroic history are depicted in the edifices and maintained in their writings. Ceylon was the first Hindu Colony. Ráma possessed great naval means inherited from Sagara (the Sea-king) 20 generations upwards."

Tod's Rájasthan. Vol. II. PP. 180—185.

Hindu merchants and Buddhist preachers had visited Japan also. The Japanese do not call their land *Japan* which seems to have originated from Hindu *Javángaka,* one of the 18 islands conquered by the mighty emperor Arjuna of the Lunar Haihaya race. (15th century B. C.) In the Rámáyana, Kishkindh á Book, canto 40, Válmiki also speaks of an island named *Java,* composed of seven islands. Whatever be its origin, certain it is that India had intercourse with Japan. Hundreds of Bengalis went there to preach Buddhism. The sign-boards of the Temples in Japan are still written in "*Trihuti-Bengali Characters.*" The *Ainus* of Japan are an Aryan colony. Mr. Gregory in his Geography has given a wood-cut representation of them. Now, the question is, "Whence were they ?"

Some of the Islands of the Pacific Ocean contain extensive remains of Aryan civilisation.

INDO-AMERICAN INTERCOURSE.

"An epitome of the world and favoured by Nature with some of her choicest blessings, India was looked upon as a very paradise on earth by the people of Europe. Poets sang of the riches of India and merchants and travellers carried away tales of a true "Land of Cockaigne" ever flowing with milk and honey. It was a country rich in pearls and diamonds, where the very rivers ran gold and where nature, decked in all her splendour presented an enchanting sight. Indian wisdom too, like the Indian riches, passed into a proverb among the ancients, bringing over men like Pythagoras and others to drink at this fountain of human knowledge."

For several centuries, our Indo-European trade was much disturbed by the opposition of the Saracens. However, when the Crusades were over and peace concluded, Europe became very eager to revive the trade with the east. But the routes were still uncertain and attended with great difficulties and dangers. Formerly, Venice and Genoa were the masters of the eastern trade. Talks of India were almost at every centre of the ports.

Many reasons led the little State of Portugal to make maritime explorations. Prince Henry the Navigator was a great patron of all explorations. India was a dream-land even in Portugal. Henry died before India could be found. King John of Portugal was equally ardent in encouraging explorations. At this

time, Columbus, a native of Genoa in Italy, applied to King John to help him to discover India which he thought lay beyond the Atlantic. King John turned him away as a visionary. Columbus next applied to Spain. King Ferdinand and his Queen Isabella, then joint-sovereigns of Spain, entertained his application and fitted out a fleet for him. Now Portugal and Spain both strove hard to find out India. Columbus sought India, but found a New World instead. Amerigo Vespucci, however, reached the main continent and published its first account, thereby giving the name of *America*. About the same time, *Vasco da Gama,* a member of the Royal household of Portugal discovered the sea-route to India, doubling the Cape of Good Hope (1498 A. D.) These discoveries soon brought about a revolution in the progress of mankind.

The year 1500 A. D. is a turning-point in the History of the World. The first distribution of the Aryan races had happened long long ago, from Central Asia. The second distribution of the Aryan races happened in 1500 A. D. This time, the centre of distribution was chiefly Europe. Before Columbus, America had been visited by the Phœnicians, the Icelanders and the Norwegian sailors. But all knowledge of it was generally lost. America, being some 3,000 miles distant from Europe, its discovery was, no doubt, a great wonder to the people of Europe. Though so far, yet the earliest bold navigators of Europe had explored America.

The Southern half of North America and the Northern half of South America had been the best civilised parts. But the American civilisation was of a quite different type.

Hindu intercourse with America is still perhaps a startling point to many. But what I have said in this chapter and elsewhere, suggests the inference that bold Hindu mariners had early circumnavigated the earth, visiting foreign lands in every continent. The *Pushkara Dwipa* (continent of fine Lakes) and *Kusa Dwipa* (continent of Grass, Llanos, Prairies) probably name the two Americas, North and South.

The following proofs may be cited in this connection :—

(i) The Puranists say that *the sun never set on the dominions of Priyavrata*, a mighty monarch of the Vairaja Dynasty of Bithoor (29th century B. C.). The succession of *days and nights* had convinced our remote ancestors of the *roundness* of the earth.

(ii) Gokarna, the merchant of Muttra, had landed on an island on the other side of the ocean after a four months' voyage (Varàha Purana).

(iii) From the earliest times, Hindus have sailed to China, Japan, and the islets of the Pacific Ocean (mentioned as "the 12000 Islands" on the inscription of Ràjàràja the Great) America was not far from there.

(iv) Hindu knowledge of the roundness of the earth, her vastness, her seven continents and seven oceans,

49 big islands, ocean-currents, submarine volcanoes abounding in the Pacific etc, leaves no room to doubt the Hindu knowledge of and intercourse with, America. We must not, however, suppose from these that the Hindus and the Americans are one people. Some suppose that there were Hindu colonies in Mexico, Peru and Bolivia. If such did ever exist there, they were small and soon absorbed in the native population.

The Hindu word *Pàtàla* (antipodes) is sometimes applied to America. But it more often signifies *a lower region*. Thus the Lower Indus and the Lower Ganges have been called *Pàtàla* from the early classical days. Some blind patriotic Hindu writers have filled America with Hindu colonists, mistaking the word Pàtàla for America.

Some Hindu writers, nay even Mr. Pococke, fill the ancient world with Hindus Sir. W. Jones, also shared a belief of that nature. But scholars, after careful examination of the subject, have given the right verdict that Hindus have no *racial unity* with any other nation of the world except the Parsis. Of course, small and numberless Hindu colonies had penetrated into foreign lands in early times but they have mostly been long absorbed. This foreign colonisation of the Hindus appears also from a statement of Krishna to Yudhisthira (14th century B C.) :—"The famous dyna ties and other subordinate Kshatriyas of the world declare themselves, with noble pride, as the descendants of the Lunar and he Solar dynasties These two have given rise to 100 lines. The dynasties of Yavàti and the

Bhojas are highly meritorious and are very wide-spread; now they have filled all the quarters of the globe." *Mahàbhâ. Court Book. Chap. 14.*

The following points will show *Hindu influence* on the American civilisation :—

When the Europeans first founded colonies in America, they saw Hindu customs, and manners current there. India's connection with America had broken long long before its modern discovery. Baron Humboldt notices.

"Hindu connection of America is still found in many things." "The ancestors of the Peruvians were once in connection with the Indians"—Pococke.

On the early American imitation of Hindu architecture, Mr. Hardy says—"The ancient buildings of Chicane in Central America—resemble the staples of Indian temples." Mr. Skier says "The Buddhist temples of South India and the Indian Archipelago were imitated in many buildings of Central America in design and materials."

Old temples, forts, bridges and tanks show an imitation of the Hindu style in every respect." Dr. Jarfew.

Gods and goddesses were made after Indian idols and duly worshipped. Prescott's *Conquest of Mexico*" and Helps' '*Spanish Occupation of America*"—give many examples of Hindu influence there.

in speaking of Kadphises I's subjugation of the 4 other Yue-chi tribes. Dr. Marshall in his paper on *Kanishka's Time* in J. R. A. S. April, 1915, shows Kanishka as subsequent to Kadphises I. So Kanishka could not be living in 57 B. C. to be the founder of *Samvat*.

(14) Vikrama's *Amara Sinha* was not the same as built the temple of Buddha Gayá in 500 A. D. Again, we hear of 5 *Varáhamihiras*; (1) The first, author of the *Vrihad-Sanhita*, lived in 58 B. C. (2) The second, author of a revised edition of *Brahma Siddhánta*, lived in 80 A. D. (See *Jyotishi*. P. 62). (3) The third, author of the present *Vrihat Sanhitá*, lived in 285 A.D. (See, Vr. Sanhita. Chap. I. Sl. 2; also Chap III. Sl. 2.) (4) The fourth, author of the *Pancha Siddhántiká* lived in the 6th century A. D. (5) The fifth lived in 1600 A. D. (See Visvakosha.)

BOOK II.

CHAPTER I.

§ Rise of New Dynasties and Kingdoms.

Of the numerous clans or tribes that came into being after the said Regeneration, the Daityas and the Dānavas were the eldest. At first they were pious. So they soon rose to power and conquered lands; many of them performed Horse-Sacrifice. All of them could move in the air in their æroplanes. All were gallant fighters, invincible, truthful, followers of the Vedic religion and well-read. Even in their most palmy days, they knew no pride, were free givers and merciful. But in time their nature entirely changed for the worse. They grew quite wild in every respect. Irreligion, anger, malice filled them. In the meantime, the Devas were rising to eminence. Then a Civil War ensued for the possession of *swarga i. e.* the best lands of the North. (Mahabha. Peace Book).

A most sanguinary war raged for 32 years. The Devas eventually conquered the Daityas and occupied the coveted lands. At that time, a large number of Vedic Brahmins conquered lands in India and fought against the Devas; for they were ousted from their nothern homes by the Devas. The 88000 Brahmanas now made a common cause with the Daityas and

repeatedly attacked the Devás. But they were mostly defeated and killed by the latter. (Mahabh. Peace Book. Chap. 23.)

This was the first of a series of sharp conflicts between the priests and the warriors, for supremacy. The Brahmans lost their northern homes.

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§ Coming of Fresh Aryan Colonies in India.

The *Deva-Asura War*, lasting 32 years, is described in all the Vedas. The *Devas, Manushyas* and *Pitris* (of Mongolia) were on the one side; *Asuras*, *Rākshasas* and *Pisáchas* were on the other, (Black Yajur. P. 121-22) The *Devas* were small in number, the Daityas were many (P. 133) In the battles, the Devas, being defeated, submitted to the Daityas and became their subjects (Do. P. 144) The Daityas conquered 3 countries of the Devas and colonised them (*Padma P. Creation Book*, Chap. 30. Sl. 12). The Daityas and the Dánavas then lived happily in *Swarga i. e.* Central Asia.

The victors, then jealous and afraid of the conquered Devas, resolved to oust them from Central Asia. So they began to harass and persecute them in all possible ways—(i) The *Panis*, the mercantile branch of the Asuras stole the cows of Angiras and hid them in caves. Indra went there, opened the doors of the caves and delivered the cows and gave them to the owners

(ii) Atri was seized, and confined in a machine-house (*Yantra griha*) of 100 doors, in order to be burnt alive, Indra saved him (R. V I 51. 3). (iii) Atri was again saved from a similar fate by the two Asvin brothers. (R. V. I. 116. 8.) (iv) The same two Asvin brothers saved Manu, Sayu, Atri, Trita, Rebha, Bandana, Kanva and others (R. V. I. 112. 16 ; I. 150. 17. &c). The Devas now deemed it expedient to quit their homes. Brahmà had already withdrawn to his new colony in N. Siberia whither many seers, sages, Sàdhyas, the Rudras and others followed him. Some went eastward to Burma. A large band marched *southward* under Vishnu, Indra and others. R. V. I. 9. 6. ; I. 17. 8. ; I. 21. 6. ; I. 90. 3 ; V. 81. 3 ; VI. 49. 13 ; VII. 91. 1.) Thus Manu, son to Vivasvàn, came to India, safely led by his uncle Vishnu (R. V. VII. 46. 13.) The *Yajur Veda* (*Krishna*) is certainly wrong to say that Manu came to India for *Sacrificial* purposes. The *Rig-Veda* plainly states that the tyranny of the Daityas forced Manu to come to *Prithivi* i. e. kingdom of Prithu, through Afghanistan. The *Satapatha Brahmana* has magnified this descent of Manu from the northern mountains on the Indian plains into the legend of the *Deluge*. How absurd is the connection of Manu with this tale of the Deluge will appear from chronology. All traditions place Manu later than Hiranyáksha and Hiranya-Kasipu by a generation or two. These two tyrants are connected with the 3rd. and the 4th. incarnations. How could then Manu, later in birth, be connected with the first incarnation ?

With heavy hearts and tearful eyes, our *Pilgrim Fathers* left their dearest northen homes. They chanted the following *Sámas*, as they marched on southward :—

(1) "Indra, Pushan, Tárkshya, Arishtanemi and V.ihaspati, be propitious to us." (R. V. I, 89. 6.)

(2) "Lo! the wind blows fair ; Oh how gently the rivers run! The trees also, be favourable to us on the way ; so that we may not suffer from hunger." (R. V. I 90. 6.)

(3) "Our nights and dawns on the way be sweet. India where we are going, be genial to us and the *Swarga* we are leaving, be also sweet to us. Big trees on our way be sweet ; the sun-rays be sweet and let our cows give us ample milk. The Sun, Varuna, Aryvamá, Indra and Vishnu, please do us good." (R. V. I. 90. 7—9.)

(4) "Let the sun, the Great Eye of the world rise for our benefit: the four quarters, the firm mountains and the rivers—do us good." (R. V. VII. 35. 8.)

Then Manu and others, ignorant of the route said :—

(i) "O Agni, take us through a good route, so that going there, we may have peace and prosperity. O Agni, deliver us from this terrible danger safely, Let us have vast lands and large towns in the country where we are going to, so that our children may live happily there. (R. V. I. 189. 1. 2.) Agnideva, President of Tibbet, came down to India as guide to these Indian colonists. (Siva was the next President of Tibbet)

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settled in Pándya, Kekaya, Bálhika, Salya, Nepal and Kuntala; the *Nagas* settled in the Nàgà Hills and in N. E. India; the *Devas* colonised *Aryyávarta*. Some learned men think that Asia was peopled by races going out of Central Asia. (Macmillan).

Before Manu came to India, there had been only a few Aryan kingdoms in N. India. But there were numerous Daitya kingdoms. There was one large and very powerful Daitya kingdom along the Indus in the Punjab under *Bali*, often mentioned as an *emperor*. To enter India Proper, the northern immigrants had to fight Bali first. But they were not strong enough to attack Bali. So Vishnu thought of a manœver. On the Sutlej or Beas, they lived for sometime and gathered sufficient strength there. Then one day, Vishnu, a dwarf in size, went to Bali and humbly asked of him a little land to live in. This king Bali granted him. Vishnu thus obtained a footing in Bali's kingdom. This poor beginning gradually turned into a pretty fair colony filled in by those new settlers. After several years, Vishnu strengthened his army, fought Bali., defeated him and forced him to flee. Hindu tradition followed him to *Pátála i. e.* Bengal where he conquered a new land. Some Hindus affirm that Bali went to South America where he conquered a new land called after him Bali-Bhumi, now *Bolivia*. But tradition preserved in the Mahábhárata and the Puranas gives the following:—"The large State of Bali, grandson to Pralháda lay on the Upper Indus. Bali was very powerful but tyrannical. Many Aryan settlers, sages and seers lived in the State.

Bali is described as the earliest Indian *Emperor,* though of the Daitya Branch of the Aryans. When Vishnu was preparing for a conflict, the Aryan settlers requested him to rid the land of his tyranny. Certainly they promised him help. Bali was *duped, defeated* and *driven out* from his realm. This *deceitful victory* of dwarf Vishnu is magnified as the divine work of our fifth incarnation. Bali fled to Bengal with his faithful followers. Here he acquired some lands and built a small capital on the Ganges. His Queen Sudeshnà was childless. One day when the queen with her maids went to bathe in the Ganges, she saw a bright and beaming young sage in a raft near the ghaut. This young blind sage was floated down the Ganges on a wooden raft with some provisions, by his rebellious wife and son. Bali, knowing his sad story, took him to his palace and requested him humbly to raise up issue in his queen. The blind sage Dirghatamá, much pleased with the careful treatment of Bali and his queen, kindly agreed to the proposal. By him, the queen bore five distinguished sons one after another—all very pious, powerful and learned. These sons are said to have conquered most lands of Far East India. Their kingdoms were called *Anga* (East Behar, *Banga* (West Bengal), *Kalinga* (Sea board tract from Orissa to the Godávari) *Sumha* (Midnápur and the adjoining tracts) and *Pundra* (North Bengal). Their dynasties were probably short-lived and weak, being supplanted by Dravidians and other Arvan scions. (Harivansa. *Harivansa Book.* Chap. 32, Verses 32-42.)

from their mother Aditi. Of them, Indra, Varuna, Vivasván and Vishnu became the most distinguished We have already said that Brahmá, Indra, Vasista, Janaka were patronymics. Owing to the political disturbance, the 1st Brahmá left his Central Asiatic abode and founded a new colony in N. Siberia, the new capital being *Siddhapuri* (now, *Sidrov*). Indra became the Raja of the Deva branch of the Aryans ; his queen was *Sachi*, the daughter of Pulomá the king of the Dánava branch of the Aryans. He had 3 sons and one daughter. Princess Jayanti was married to *Rishabha deva* (of the Vairaja dynasty), the founder of Jainism. Vishnu was a dwarf Though youngest, yet he was the ablest and the most qualified of the 12 brothers. Lakshmi *chose* him for her lord. Vivasván was not a hero, but a poet, astronomer and a great medical expert. He had 3 wives and several children, of whom Manu, Yama and the two Asvin brothers, were the most noted. Yama got a small State to the north of the lake *Mansarowar* The Asvin brothers were great physicians. Manu's mother *Suvarchasá* was one of the 16 *Satis* (chaste wives) of ancient India. We have seen how Manu, through the grace of his uncles Indra and Vishnu had got a very large kingdom in N. India.

We call the dynasties *Solar* and *Lunar*, because they have passed current as such. Historically, we should call them *Vaivasvata* and *Sauma*. The Sanskrit Epics and several Purans give the king-lists of the two dynasties. But it is strange that no two works entirely agree. In my list I have put in names recognised in

the Vedas or other reliable works. I trust it will at least, give an approximation to truth. Chronology, however, is almost wanting. 58 rulers from Manu to Rama ruled some 1350 years, on an average of about 23 years per reign. Absolutely nothing is known about the length of each individual reign. Conjecture alone can lend her charm to satisfy our curiosity a little. Our Solar king-list runs as follows :—

1. Manu. 2 Ikshváku. 3. Bikukshi. 4 Paranjaya. 5. Anenā. 6. Prithu. 7. Visvagaswa. 8. Ardra. 9. Yuvanáswa. I. 10. Srávasta. 11. Vrihadaswa. 12. Kuvaláswa. 13 Driráswa. 14. Haryyaswa. 15 Nikumbháswá. 16. Sanhatáswa (alias, Krisasva). 17. Prasenajit. 18. Yuvanáswa. (No 2) 19. Mándhata. 20. Purukutsa. 21. Trasaddasyu. 22 Prisbadaswa. 23. Tridhanwā. 24. Tryaruna. 25. Satyavrata. (*Trisanku*). 26 Haris.chandra. 27. Rohitāswa. 28. Champa. 29. Sudeva. 30. Vijayanandana. 31. Bharuka. 32. Vrika. 33. Vāhuka. 34. Sagara. 35. Ansumán. 36. Dilipa I. 37. Bhagiratha. 38. Srutasena. 39. Nābhāga. 40. Amvarisha. 41. Sindhu-dwipa. 42. Ayutāswa. 43. Rituparna. 44. Sarvakāma. 45 Sudása. 46. Kalmāshapada. 47. Asmaka. 48 Mulaka. 49. Anaranya. 50. Satyarata. 51. Viswa-saha 52 Duliduha. 53. Ilavila. 54. Dilipa II. 55. Raghu. 56. Ajapāla. 57. Dasaratha. 58. Ràmachandra.

1. Manu (R. V. X. 63. 1 AND ELSEWHERE).

Perh. 2800-2790 B.C.

We have already shewn that Manu did not come down to India for penitence or after the so-called Deluge. Like Baber, he was forced to leave Central Asia. At the supplication of Manu and others, Indra and Vishnu, aided by others led the Northern Colonists towards the South, conquered vast tracts in Afghanistan and N. India, established 11 in the west and 11 in India. To the lot of Manu, fell a pretty large kingdom. Manu knew no fighting ; like his father, he was a great lover of learning, religion and peace. He began to rule about 2800 B. C. He selected an excellent site for his capital, built it on the Sarayu and called it *Ayodhyà* the "Invincible City." It was well guarded with a moat, wall and weapons. "It had 8 parts, 9 gates, and an iron treasury and all the pomp and pride of heaven. (Ath Veda. II. 31. P. 742.) The *Satapatha-Brahmana* (I. 4. 1) states that the river *Sadânirà* (Gandaki) formed the eastern boundary of Manu's realm of 'ample size.' Probably at the instruction of Indra and Vishnu, Manu performed an *Imperial Sacrifice* on the river Sarayu.

In the Mahàbharata and elsewere, Manu is called the law-giver. Possibly this is true. Manu is the first king of Oudh and the law-giver Manu is one of the earliest of the 20 Hindu law-givers. Manu united in him the crown and the cowl. He had to organise his first state, composed of different races living near a hostile population.

So, it is highly probable that he had drafted the Dharma-Sastras (code), now lost and not yet recovered. "The Dharma-Sàstra of Manu was held in high honour in the Sutra Period, as the metrical Code of Manu is held in honour in the present-day." (R, C. Dutt.)

THE CODE OF MANU: FOREIGN OPINIONS.

(1) A work of legislators.

(2) A manual compiled in the Sutra Period to enable young learners to learn their duties as students, householders and citizens &c. (*M. Mulier*).

DATE.

(1) Hindu—millions of years and the work of 7 Manus ?

(2) Sir W. Jones—1200 B. C.

(3) Elphinstone—900 B. C.

(4) E. B. Cowell—300 B. C. in the present form.

(5) Dr. Buhler—2 nd. (c) B. C. " " " "

My view—28th. Century B. C.

Very high antiquity of Manu.

Proofs :—

(1) Hindu traditions know only, two Manus: the first founded the Vàiraja Dynasty of Bithoor (30th Century B. C.) and the 2nd is the 1st Solar King of Oudh. 2800 B. C. No list of sages and seers or kings given in the Vedic works or the Epics, gives a sage named Manu. The Mahàbhàrata, the lexicographer Amara Singha and others make the Solar King Manu the well known law-giver.

(2) Each of the law-givers must be and was really, such that society might accept his laws with due deference for his birth, learning penance, good conduct, varied experience, keen insight and a thorough study of human nature, country, climate and age. The Solar Manu alone was one such

(3) Manu gives laws for the *protection of widows* : and knows nothing of *Satism*. A law giver of 1200 B. C. or later, must have noticed this.

(4) The Rig-Veda and Manu's Code (Chap. VIII, 22 mention severa powerful Sudra Kingdoms overwhelmed with atheists. By 1200 B. C., atheism had almost died out in India.

(5) The differences of religion and manners from those of present times.

(6) Frequent quotations in old anothers 2 prose quotations from Manu are found in the Code of Gautama author of Hindu Logic and priest to the Janakas of North Behar. (15th. C. B. C.).

(7) His town-ships still exist.

(8) The great mass of the work does faithfully represent the spirit and character of the most ancient Hindu world.

(9) Manu's laws retained some of the Aryan laws and customs of the North ; some of the Dravidian laws and some ideal laws for gradual perfection of society.

(10) The Code shows that Mauu had brought sufficient light of the Renaissance. The Caste system had already began at Prithudaka, now Pehoa, in Bithoor.

He fully approved of it and introduced it into his Code for immediate gain and to bring society to better order.

(11) He strongly enforced the Vedic religion, because the *atheists* were very powerful and numerous then.

(12) Of the 20 great Hindu Law-givers, 6 belonged to the Deva class of the North : Atri was the second of the "*Seven Seers*." Vishnu was uncle to Manu. Angiras was the third of the "*Seven Seers*." Usanas or Sukra was a poet, priest to the Daityas, astronomer, and a writer of *Niti-Sastra* (worldly wisdom). Yama was a hero, physician and step-brother to Manu. Vrihaspati was the spiritual guide to the Devas and the Rishis. He quoted some of their laws in his Code.

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(15). Manu knew nothing of the Deccan. Even his *Aryavarta* was small. By 1200 B. C. or later *Aryavarta* comprised the whole of North India and the Aryans pushed up to Ceylon and founded small states in the Deccan. Agastya, Parasurama, Ràma, Sarabhanga and others spread Hindu civilisation to the south. Doubtless, the present Code contains much that is original.

A code is never the work of a single age. All the Indian writings, except the Vedas, are later growths and not originals. "Manu's code contains some of the earliest and rudest laws, with improvements of the most enlightened times"—

Elphinstone's *History of India*. 9th Ed. P. 13.

Like the early British rulers of India, Manu also had adopted the policy of "*conservation and reform*". He retained the indegenous laws of the Dravidians, and introduced the good laws of the Aryans of the North and of the model State of Bithoor, with which perhaps, he had combined his own ideas of a perfect commonwealth He framed laws for the organisation of his own State, for the guidance of his successors and other rulers and for general use. (His code has formed the back-bone of the Hindu nation. His code had so elevated the early Hindu character that it was praised and admired by all foreigners exceedingly.)

Like Baber, Manu was not a soldier of fortune Not being a fighter himself, he certainly relied upon several able and reliable ministers selected from the warrior caste. His counsellers and judges were mostly taken from the Brahmans. The army was placed under a Commander-in-Chief. Possibly, he had a Prime Minister to conduct the general administration. His War-Minister was also his ambassador.

His large Kingdom was partitioned into *military divisions*, each having a body of troops commanded by an approved officer. The internal administration was

carried on by a chain of civil officers composed of lords of one village or town, 10, 100, 1000 villages or towns. All these officers were appointed by the crown. Each was to report all offences, disturbances to his immediate superior The lord of one *grama* (village) was paid the provisions and other articles to which the king was entitled. The lord of two villages would get 10 ploughs of land; the lord of 100 villages was to have the land of a small village; that of a 1000 villages, the revenues of a large town. These officers had superintendents or inspectors over them. They had to check the abuses of the district officers. Revenue was paid in grain or other agricultural produce. As to the *owner* of the land, Manu says in his Code, Chap. VIII, 39 and 243, that "the king is the lord paramount of the soil." The Hon'ble M. S. Elphinstone thinks that the king owned a part and the village communities held the rest in common.

Elphinstone. History of India. 9th Ed. P 67.

Manu had established courts of justice at the capital and at the important places of the provinces. The sources of State-income were the land-revenue, taxation, State mines, half of all precious minerals found in the earth, estates for want of heirs, unclaimed properties, 20. p. c. on the profit on all sales, court-fees, forests etc.

The rules on Foreign Policy and War clearly show that India even at that early date was divided into unequal and independent States.

The army was probably maintained by grant of lands or assignments.

Manu, like the Patriarchs of all the nations of old, appears to be connected with the tale of a wonderful Deluge. The Satapatha Brahmana first gives the tale. But the Vedas know it not. We donot think it true in any way.

By his chief queen Sraddhá-devi, Manu had 10 children, of whom Princess Ilá was the eldest. He had 50 other sons by his other wives. They quarrelled and ruined themselves Manu's was probably a short rule. Before his death, he had partitioned his State among his 6 children. 3 of his sons took to religion and refused royalty. One son took to commerce, the remaining six inherited the property. We see here that the idea of the indivisibility of the Raj did not yet originate. Even the daughter got a fair share. By partition, Princess Ilá, the eldest child, got the Doab *i. e.* the land between the rivers Ganges and the Jumna. Ikshâku, the eldest son got the kingdom of Kosala lying between the rivers Ganges and the Gandaki. This was called Madhyadesa *i.e.* Mid-land of North India. His second son Narishyat got a tract in the north near the Himalayas. It is said that his children were afterwards known as Saka Kshatriyas, *i. e.* Scythians. The 3rd son *Koshtu* got the *Várshaka kshetra*, prob. a part of Carnal. The kingdom of Nàbhàga cannot be identified now. Saryyàti (R. V.) got a state in Gujrat. His son Anrita conquered Cathiawar and built the capital Kusasthali—afterwards known as Dwarakà.

The Rig-Veda, I. 116. 3 and 5, records the first Foreign Invasion of India about 2800 B. C. or a little

ater. Sàyana gives the story thus — The royal sage Tugra was a great favourite with the two Asvin brothers. Being much harassed by the enemies of a different land, he sent his son Bhujyu with a strong army to conquer them. The ship went to the middle of the sea and was driven away by high winds and wrecked. Then Bhujyu sent a prayer to Asvins for rescue. Asvins rescued him with the soldiers and brought him home safely to his father in three days and nights." The enemies were either the Assyrians or the Egyptians ; in all probability, the former. For, we know that Indra had concluded a treaty with Vritra, the great Assyrian monarch. (Mahabh. Effort Book, Chap. 11-13 Indra treacherously broke the terms, afterwards attacked Vritra and killed him and his brother Vala (Bel). The Assyrians roused by the murder of their kings, perhaps invaded India repeatedly. As to the slaughter of Vritra by Indra, *Vide* R. V. I. 80. 2 ; III. 33 7 ; I. 90 1 ; IX. 63. 24. In the Zend Avesta, Indra is called Verathraghna. The Indo-Assyrian relations of those times will partially appear from the following :—

"If now we compare the Indian narrative with the records of the Cuniform Inscriptione, there can scarcely remain a doubt that the Vala of the Rig-Veda, was the Belus or Bel of the Inscriptions ; that the lofty capital of Vala, in the Rig-Veda, was the lofty citadel of Bel in the Inscription ; that the Asuras, Panis of the Veda, were identical with Phinides of classical history or mythology ; that the river crossed by Saramá was the Euphrates. We find that the Aryans who emigrated

to India were once familiar with the lofty citadel of Bel and must have then lived not very far from the Euphrates." Dr. K. M. Banerji's "Aryan Witness" P. 62.

RISE OF THE LUNAR DYNASTY.

About 2790 or 88 B.C. Princess Ilà began to rule in her capital at *Pratisthâna*, near modern Allahabad. She was the first Indian lady to sit on a throne. It is said that in male dress and under the male name of *Sudyumna* she ably managed her state for several years.

She did not marry yet. She would sit on the throne in the open court and conduct all state affairs with the aid of her ministers. She was fair in form, pure in character and fond of hunting excursions. One fine spring, mounted on her favourite Sindh horse and followed by a large retinue, she went out a-hunting to the north of the Himalayas. One day, for rest, she had entered a fair hermitage called the *Kumara Bana* and met Budha there, Charmed by his exceptional beauty, she asked him to marry her. Budha. living there on penitential purposes, agreed however. The marriage was performed *a là Gandharva*. Ilà brought down Budha to her capital and thenceforward both ruled as joint-sovereigns. The great sage Atri was the second of the *Saptarshi* brothers. He begot Soma honored in the Rig-Veda with the title of *Raja*. He was very powerful. His state was in Mongolia, Rig-Vedic *Mangar*. His land yielded abundant crops. Having subdued all the chiefs of Central Asia and N. W. India, he performed an Imperial Sacrifice under the presidentship of his

father Atri. This afterwards led to the *Devásura War.* The foulest deed that brought an eternal stain on Soma, was his stealing Táràdevi, wife of Vrihaspati, priest to the Devas. Vrihaspati fought with Soma for his wife; but was defeated. At last, with the aid of Indra and others, Vrihaspati recovered her. Tàrà bore a son by Soma. And this son was Budha who married Ilā. He was called Budha *i. e. wise,* for he was noted for wisdom from his youth up. He was very handsome in person. He studied various sciences, especially medicine. It is said that he first introduced the *Hasti Sāstra i. e.* a "Treatise on Elephant." Soma also means the *moon.* The Puranists have therefore called his line *lunar.* Though historically wrong, yet the idea is not altogether void of poetry. The moon derives her light from the sun. Ilà also derived her life and light from the sun (Vivasvàn).

The king-list of the Lunar Dynasty is shewn thus :—
1. Ilà. 2. Budha & Ilá. 3. Puru-ravà 4. Ayu. 5. Nahusha. 6 Yayàti. 7. Puru. 8. Janamejaya. 9. Prāchinvàn. 10. Pravira. 11. Manasyu. 12. Chārupada. 13. Sudyu. 14. Bahugava. 15. Sanyàti. 16. Ahanyáti. 17. Raudràsva. 18, Riteyu. 19. Rantinàra. 20. Sumati. 21. Aiti. 22. Dushmyanta. 23. Bharata. 24. Bitatha. 25. Manyu. 26. Vrihat-Kshetra. 27. Hasti. 28. Ajamira. 29. Riksha (1). 30. Samvarana. 31. Kuru. 32. Janhu 33. Suratha. 34. Biduratha. 35 Sàrva-bhauma. 36. Jayatsena. 37. Ràdhika. 38. Ajutáyu. 39. Akrodhana. 40. Devàtithi. 41. Riksha. (2) 42. Dilipa. 43. Pratipa. 44. Sàntanu. 45. Vichitra-Viryya. 46. Bhishma.

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that he assisted 2 of his sons in founding new kingdoms. Certainly he strove hard for the thorough organisation of his first State. Prince Nimi founded a small state afterwards called Mithilá or Videha (North Behar). Prince Visàla is said to have built *Visálapuri,* afterwards *Vaisali* and now *Besar*. Prince Dandaka built a kingdom south of the Vindhyas, perhaps between modern Nagpur and Nasik. He took to his kingdom many Aryan settlers from the North, whom he gave lands and wealth. This was, no doubt the first Aryan state in the Deccan. Prince Dandaka employed a sage named Sukra as his priest. Everything fared well for some years. Then, one day, Dandaka went to his priest's house, but Sukra was not *in*. Dandaka saw the priest's daughter who had not yet attained her age of puberty. Charmed by her beauty, he seized her; but she asked him to wait till the return of her father and then marry her with his consent. But unlucky Dandaka paid no heed to her words, forcibly raped her and then returned to his capital Madhumanta. Very great was the wrath of Sukra when he learnt all these. He cursed Dandaka to perish with his people soon. It is said that a terrible volcanic eruption soon followed and rendered the fertile valley into an arid waste, by the ceaseless downpour of burning ashes for days together. (Ram. VII. 92-94 cantos). This awful calamity reminds us of the dreadful catastrophe connected with the origin of the Dead Sea. The neighbouring country where the sages had already repaired, leaving the sinful kingdom of Dandaka became afterwards known as *Janasthāna*. Thus ended the first

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3. Bikukshi (Vishnu and Other Purans. Mahabh).

Perh. 2750-2730 B. C.

On the death of Ikshaku, the royal priest, the ministers and the leading people crowned Bikukshi king. He is called a *rájarshi* *i. e.* saintly king. He ruled his kingdom on righteous principles. In religious turn of mind, he was like his grandfather Manu. He begot 15 sons, the eldest of whom, Paranjaya (lit. Victor) was a great hero. The Prince was very carefully trained.

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4. Paranjaya.(Mahabh. and purans).

Perh. 2730-2700 B. C.

On the retirement of Bikukshi, the crown-prince Paranjaya succeeded him to the throne. His queen Manonmáthini, daughter of Bharga Deva, was a beauty. He had several sons and two daughters. Princess Táráchandravati was married to Chandrasekhara, prince of Karavirapura on the river Drishadvati in Bithoor. Prince Chandrasekhara, was the great-grandson of Daksha of Kanakhala near Hurdwar. The other Princess is said to have been a queen of Yayati of the Lunar line. Paranjaya was ambitious and very fond of glory. His renown as a

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Pururava.

(Perh. 2758—2748 B. C. (R, V. X. 95 18.)

He was an accomplished king. He was brave, learned, liberal, and given to the performance of various sacrifices. In his time he was unrivalled in prowess and fame. It is said that he had established his supremacy over 13 islands of the ocean. His aid was often courted even by the Devas of the North. He defeated the Asuras for Indra who honored the valiant Indian monarch with half his seat. While there, Urvasi the fairest dancing girl of Indra's court was one day stolen by some robbers. Pururavá, however, rescued her by his valour. Now Urvasi became passionately enamoured of the young accomplished king. The Devas allowed her to marry Pururava, as the latter also agreed, In several hymns of the Rig-Veda, learned Urvasi has herself narrated her love (R. V. X. 95). He begot in her several sons of whom Prince Ayu was the eldest. The later life of Pururava was rather unhappy. Power begot his pride ; he fell out with the ministers and the sages and stole their wealth and jewels. Many tried to make him better, but in vain. Power and greed made him mad and blind. To the great relief of all, he soon fell ill and died. Prince Ayu succeeded him. He is recognised in the Rig-Veda, He was warlike like his father. R. V. I. 53. 8-10, states that at his time 20 kings with 60,099 soldiers fought against a young

in speaking of Kadphises I's subjugation of the 4 other Yue-chi tribes. Dr. Marshall in his paper on *Kanishka's Time* in J. R. A. S. April, 1915, shows Kanishka as subsequent to Kadphises I. So Kanishka could not be living in 57 B. C. to be the founder of *Samvat*.

(14) Vikrama's *Amara Sinha* was not the same as built the temple of Buddha Gayá in 500 A. D. Again, we hear of 5 *Vardhamihiras*; (1) The first, author of the *Vrihad-Sanhita*, lived in 58 B. C. (2) The second, author of a revised edition of *Brahma Siddhánta*, lived in 80 A. D. (See *Jyotishi*. P. 62). (3) The third, author of the present *Vrihat Sanhitá*, lived in 285 A.D. (See, Vr. Sanhita. Chap. I. Sl. 2; also Chap III. Sl. 2.) (4) The fourth, author of the *Pancha Siddhántiká* lived in the 6th century A. D. (5) The fifth lived in 1600 A. D. (See Visvakosha.)

elected Nahusha *Indra.* In this new sphere. he proved himself worthy but his insolence did not lessen at all. He insulted the Devas and seers ; nay one day, he even asked Indrani to be his wife. In the meantime, the missing Indra suddenly made his appearance. Nahusha was then disgrcefully driven out from the Deva throne (Mahabh. Effort-Book). Probably he did not live long after this. Of his six sons, the eldest Yati refused royalty, and turned an anchorite. So the second son Yayáti was placed on the throne. It is said that he had bronght the dramatic performance to India from the North

Yayāti (R. V. X. 63. 1.)

Perh. B. C. 2700 to 2650.

Yayáti has been called the "Jewel of the Lunar dynasty." He was very powerful, popular and good. He organised a very strong army, We are told he had subdued almost all the kings of India in 7 days. His accomplishments were highly admired even by the Devas who asked him to perform various socrifices. Like his father, he also performed an Imperial Sacrifice. But unlike him, he was at first very modest. considerate and merciful. He had two chief queens, Devayáni and Sarmisthá whose marriage forms an interesting little episode. Sarmistha was the daughter to king Vrisha-parvan and Devayáni was daughter to Sukra priest to Vrisahaparvan.

One day, these two girls were bathing together in a tank. Devayani rose out of the water first and through mistake, wore the cloth of Sarmisthā This act so much annoyed and wounded the vanity of the princess that she hurled her into a blind well. Poor Devayani wept and groaned there alone in that lonely wild Luckily Yayàti came to that part of the wood while coming back from hunting, in quest of water. Out of compassion he raised her from the well and aftérwards married her at her own request. Thé cruel act of Sarmistha much enraged Sukra who told Vrishparvan everything. The king, to punish Sarmistha, ordered her to go as a maid-servant with Devayàni, when the latter was married to Yayati. After some time, Sarmistha also was married by Yayati. Later on, Yayati honored her much. Devayani was a Brahman girl. Princesses were sometimes married to sages, but the sages seldom gave their daughters in marriage to kings. Such marriages were no doubt, allowed in society, though not so admired.

Here we cannot but note one point in particular: Our remote ancestors, I mean the Aryans of those times, were not thoroughly civilised. We have already said that Soma stole his priest's wife, nay even fought to retain her. Prince Dandaka raped his priest's daughter. Prince Nimi insulted his priest because he had come late to perform his sacrifice. Here Sarmistha cast their priest's daughter into a well ! Vena and Nahusha were mad tyrants. We shall see later on that such slights resulted in a long and deplorable war between the

Brahmans and the Warriors. Yayati was an overlord; late in life, he grew very insolent and overbearing. He often insulted the Brahmans, seers and others.

By the two queens he had 5 sons and several daughters. Yayati also married a daughter of the Solar king Paranjaya. Perhaps she was childless. (Brahma Purana). Devayani presented him Yadu and Turvasu and Sarmistha, Druhyu, Anu and Puru, Yadu was the eldest and Puru the youngest, prince. All but Puru, were very disobedient to their father. Impatient of his long reign, perhaps not less than 50 years, the eldest prince Yadu revolted against his father. Princes Druhyu, Anu and Turvasu followed Yadu who proclaimed himself emperor and began to rule from a new capital on the Ganges. He summoned the vassal kings to pay him homage and even insulted and punished many who refused to do so. He even thought of imprisoning his old father. But Yayati promptly put down the rebellion and pardoned the Princes. He now thought of retirement. But before going, he set aside the 4 elder princes from the throne and declared the youngest and obedient son Puru as heir. On the coronation day, the leading Brahmans, sages and others came and asked Yayati why he was going to enthrone Puru to the exclusion of the 4 elder princes. Yayati spoke of their insubordination and they were satisfied. He gave Puru the large kingdom and 4 minor kingdoms to the 4 other sons, under Puru. Thus, Puru got the Doab and other parts of the empire. Turvasu got the south-eastern part. Druthyu got the western part. Yadu got a small kingdom in the

Deccan; Anu was placed in the North. They were all under Puru. Having made these arrangements, Yayati repaired to the Bhrindatunga Hill where he lived with his queens for some years yet. (Mahabh. Book I. Chap. 89; also Dhritarashtra's counsels to Duryyodhana before the War, &c.)

The good counsels of Yayati to his son Puru, at the time of coronation are well worth quoting here.—

"All the lands that lie between the Ganges and the Jumna are thine. My son, the peaceful is superior to the angry; the patient to the impatient, man to lower animals and the learned to the unlettered. Never take revenge; don't tyrannize over others; don't speak harshly to others; don't subdue your enemies by low means. Never displease others by your tongue-bolts. Bear up patiently all malice, all abuse &c. Be merciful, friendly, charitable and affable to all. Honor the respectable. Always give, but never beg."

Five distinguished dynasties sprang up from the five heroic sons of Yayàti, all of whom are honored in the Rig-Veda for their valour and munificent donations to the seers. Puru's was the main line, Yadu's was the Yàdava line afterwards famous in the Deccan and western India. Krishna was born of it. Druhyu's was the famous Bhoja clan of Central India and Malwa. The children of Turvasu, living in the west, in the land of Raja Varunà, became known as *Yawanas.* They probably marched westward, reached Egypt and finally settled in Greece. The Greeks also claim to be the sons of Ourunos. Their language, mythology, custom

&c. clearly show their affinity with the Indians. Hindu tradition abandons Anu and notes that he went to the west and became the king of a *Mlechcha Desa*. Puru was a good ruler and perhaps reigned till 2600 B. C.

About this time, a mighty and generous king named Sudàsa ruled in N. W. India. His father was Atithigva (alias Pijavana or Divodasa) and grandfather, Devabana (R. V. I. 51. 6; I. 112. 14; I. 130. 7). They were Non-Aryan kings, though we do not know their line. It is said that with Indra's help, Sudasa succeeded in conquering many countries. *The Aitareya Brahmana* states that Raja Sudasa conquered the whole of India. The Rig-Veda calls him the greatest hero of the age. His glories evoked the jealousy of other mighty kings. Under the leadership of Anu and Druhyu, an army of 6,666 men took the field against Sudasa; but he signally defeated them (R. V. VII. 18) At one time, Sudasa defeated 10 independent kings who had come against him with a large combined army. The action is known as "The Battle of the Ten Tribes." Raja Sudasa killed over 60,000 soldiers in it. (R. V. VII. 18.)

Sudasa was a very great patron of learning, religion and good works. His patronage to Vasista, Visvàmitra and their children are thankfully mentioned in the Rig-Veda (These sages should not be confounded with the later sages of like names) On one occasion, Sudasa gave to Tritsu (title, *Vasista*) 200 cows, 2 cars, 4 horses and many gold ornaments. Other poets and learned men also always received many benefits at his hands. Vasista has amply praised Sudasa in

R. V. VII. 22-23. To encourage learning and religious deeds, his purse was always open. He was ever kind to the poor and very hospitable to guests and strangers.

The Rig-Veda makes repeated mention of many worthy kings and emperors of the period. Of them, some are busy with conquests, some with grand sacrifices, some are becoming *rajarshis* by pious deeds and life ; some are becoming famous by good administration. Such scrambling for ovarlordship continued for centuries.

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7. **Visvagaswa** (MAHABH).

2660 to 2620 B. C.

The sixth Solar king Prithu, a good ruler, was succeeded by his son Visvagaswa, said to have been very powerful, heroic, magnanimous and endowed with all other princely qualities. His cavalry, the finest in the land never came back defeated from any quarter. His conquests, sacrifices and gifts were numerous. (Mahabh. Anukramanika). He was succeeded by his son Ardra, perh. in 2620 B.C.) a mere blank name. Probably he was very mild, and peaceful. The 9th king Yuvanâswa the First, is also mentioned in the Mahabh. Anukramanika as very brave, generous and accomplished. He married his princess Kâveri to Janhu, born of the line of Amávasu, 2nd son of Pururava. He reigned perh.

till 2590 B. C. His son and successor, Srāvasta built the city of *Srávasti* (perh. in 2580 B. C.) in N. Oudh, which afterwards became so famous in both Hindu and Buddhist connection (6th C. B. C.) The ruins of Srávasti are still extant in Gaur—(now, Gonda district). Sravasta was succeeded by his son Vrihadaswa perh. in 2560 B. C. A very strong cavalry formed the best part of his army. It is said that he was an "invincible Raja." He was very mighty, quick and pious. He reigned long, perh. till 2525 B. C. Desirous of retirement he installed Prince Kuvalásva on the throne. At that time the great sage Utanka appeared and requested him to stay and rid the land of the oppressions of the mighty Dávava king Dhundu. Vrihadasva begged to be excused and ordered Kuvalasva to check Dhundu. The Daityas were cousins to the Deva Aryans. Yet there was great political enmity between the two Houses. One line of the Daityas had attained great power and eminence in the Indian Desert. Dhundu was the present king of the Desert. He was a very great hero and his army also very large and strong. Usually he hated the Brahmans, the sages and other Aryan kings

In bravery and other princely qualities, Kuvalasva far surpassed his father. He had many sons all of whom were learned, powerful and terrible. He was good, pious and heroic. His power of endurance was extra ordinary. He was very quick in moving his army. After necessary preparation he declared war upon Dhundu and invaded his Desert kingdom. He led the

main part of the army, his sons acting as assistants. A terrible fight ensued and raged long. Loss of lives on both sides, was very great. After a good deal of strenuous exertions, Dhundu was killed by a fire-weapon. Victory earned Kuvalasva great fame and the glorious title of *Dhundu-mára*. (Date perh. 2524 or 23 B. C.) Kuvalaswa ruled till 2500 B. C, (Mahabh.)

CHAPTER II.

State of the Country. B. C. 3000-2500.

THE VEDIC AGE.

The date of the Vedic Age is not yet certain. Formerly it was supposed to be from 2780 B. C. to 1820 B. C. But the most recent theory on the point is that it extended from 4500 B. C. to 2500 B. C. In India, we are practically concerned with its duration from 3000 B. C. to 2500 B. C. During these five centuries, the Aryan settlers, colonists, adventurers and "Pilgrim Fathers" had got an almost secure footing in North India up to as far east as Mithila or North Behar, and probably a little beyond the Vindhyas. Whatever be the boasts of our ancestors, it is almost certain that their small states were like so many islands in the sea of Dravidians, Turks and other Non-Aryans. And these Dravidians were no mean rivals. If the Aryans were "lordly lions," the Dravidians were "terrible tigers." It

is also likely that the Aryans learned much from the Dravidians. Hostilities over, the Non-Aryans submitted themselves to a higher civilisation and a nobler religion and were slowly coming under the influence and power of the Indo-Aryans. They formed the mass of the new community.

Below is given a sketch of the state of the country during the five centuries touching on several points of our early national life in India.

I. Political Condition—At first there was great political unrest. The Aryans had constant dread and dangers from the unfriendly natives and also from the foreign invaders, such as Osiris and Isis of Egypt and the Assyrians. To the friendly natives, the Aryans were merciful and granted them Aryan *francise.*

Even then the Indo-Aryans quarrelled among themselves and with the other powers of the land. Of course there are moments when quarrels arise on just grounds But a wise people evades quarrels to seek higher benefits in common interests. We Hindus never know *unity* . The Muhammadan rulers taught us no better lessons. It is the English who, for the first time, are teaching us all to think alike, feel alike, love our country alike and look for our common interests, forgetting mutual jealousies—forgetting caste, creed and colour!!

II. Religion :—During the Period, the Indo-Aryans appear to have been very bold and free in their religious thoughts. There were at least 4 different religions prevalent among them viz, the Vedic Religion, Brahmanism, Materialism or Atheism and Jainism.

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(14) Vikrama's *Amara Sinha* was not the same as built the temple of Buddha Gayá in 500 A. D. Again, we hear of 5 *Varáhamihiras* ; (1) The first, author of the *Vrihad-Sanhita*, lived in 58 B. C. (2) The second, author of a revised edition of *Brahma Siddhánta*, lived in 80 A. D. (See *Jyotishi*. P. 62). (3) The third, author of the present *Vrihat Sanhitá*, lived in 285 A.D. (See, Vr. Sanhita. Chap. I. Sl. 2 ; also Chap III. Sl. 2.) (4) The fourth, author of the *Pancha Siddhántiká* lived in the 6th century A. D. (5) The fifth lived in 1600 A. D. (See Visvakosha.)

existence, while the Vedic Priests aimed at excellent performance of Vedic rites that were calculated to give eternal bliss Backed by the kings, the Vedic Priests grew very important and powerful, while the Rishis lived aloof, worshipping in their own ways. Good kings honoured them with gifts, free lands, reverence, safety &c. Yet there were wicked and powerful kings who dishonoured them, forced them to pay for their estates, whipped and kicked them even. The Vedic religion declined not under the Rishis but under the Priests, as we shall see later on.

Religion prevailed in society. Most of the people were pious, truthful and moderate. From the simple and sincere Nature-worship rose thought-idolatry; thence heno-theism, then monotheism. There were perfect toleration and Catholic ideas.

Of the different doctrines of the Period, the Vedic religion was the oldest. But it assumed two different forms *viz, Arsha* and Daiva, professed by the Rishis and the Devas. The former was ***philosophical***, while the latter, ***popular***.

The Rig-Veda bears the clear traces of polytheism, heno-theism, and monotheism,

The Vedic religion was simple and patriarchal. The Aryans in India were a conquering race, full of self-assertion, vigour, strong love of action and a capacity for active enjoyments. They knew no ***discontent with present life*** which tormented the later Hindus so much. They never left the world in disgust, but ever lived in homes and hearth, amidst pleasures and mirth,

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The religion of the Rig Veda has been called a *progressive religion.* For it travels from the simple childlike worship and admiration of the ruddy dawn, to the deep and sublime attempt to grasp the mysteries of creation and its great creator.

The Rig-Vedic Aryans were conscious of *sins* and believed that God, sincerely prayed to, might take away all sins. The notions of a future life are no doubt indicated, but the doctrine of a future life, the transmigration of soul, cycle of rebirths, torments of numberless hells &c. are not yet distinct. Atonement for sins, the Sráddha ceremony for the dead were well-known.

(2) Rise of Materialism or Atheism.—Some tribes of the Northern Aryans appear to have been quite antagonistic to the Vedic religion. They were *atheists* and did not believe in gods, soul, religious rites, next world &c With them, the attainment of materialistic happiness was the *Summum Bonum* of life. They believed in the eternity of matter. "Eat, drink and be merry ; for nothing remains after death"—was their cry. Though they had no practical religion, yet, probably they had good morals which they admitted as the essential laws of matter.

Of the Daitya Aryans, Hiranya-Kasipu and Aswagriva, two powerful monarchs were staunch atheists. The former is notorious for the persecution of his eldest prince Pralhàda who was devoted to the Vedic religion. Aswagriva, a sworn enemy of the Vedic faith, tried to efface all Vedic trace from the world. It is said that he once stole the Veda and often harassed

the performance of sacrifice. From that time, memorization of the Vedic hymns became a necessity. Later on, Vrihaspati priest to the Devas, turned Atheism to a political purpose. It is said that he had attacked *Gáyatri* (the holiest Rig-Vedic hymn personified) on the head and fractured it : the meaning is plain. He first formulated these atheistical views into something like a philosophy. (Vish. Puran, Matsya Puran, Lunar Dy. Chapter.

These Atheists grew numerous and powerful. In India, they were not allowed to live in the Aryan States ; so they generally lived in the Sudra Kingdoms. On the other hand, Brahmins were not allowed to live in the Sudra States "overwhelmed with atheists." These atheists were powerful in the court of Janaka of North Behar The spread of Sànkhya philosophy soon weakened the force of their arguments. The sect, however continued long. We hear of six other human Buddhas before Sàkya Muni. But we do not know when and where they lived and taught and what success they had gained.

(3) Rise of Jainism. Like Brahmanism, Jainism also is a very ancient religion of India. [See Jain Harivansa or Aristanemi Purana.] The Vedas do not know this new creed, but the Mahábhárata, Agni and other Purans mention it "Owing to the diversity of religions such as Aryan, Jain and Mlechcha &c., people become doubtful." Mahàbharat. Peace Book. Ch. 258.

A *Jina* is a spiritual conqueror His religion is Jainism. Rishabha Deva was a king of the Vairaja

dynasty in Bithoor (29th century B. C.). He had married Jayanti, daughter of Indra, the Raja of the Deva-Aryans. He ruled for some time, then suddenly grew disgusted with the world, left the Raj to his eldest Prince Bharata and practised severe penance for some time. He became *Siddha i. e.* successful. Then he came back from the mountains and declared himself as *Jina*, spiritual conqueror. His tenets were :—(i) Salvation is possible without the idea of a Göd. (ii) Eternity of *Matter* : creation is eternal and self-sown. (iii) Moral self-culture. (iv) Perfect preservation of all life. It is said that he himself had initiated King Vena of the same Vairàja dynasty. Probably, he was much influenced by the Sánkhya creed of Kapila.

His disciples became known as *Yatis*. The Vedas allowed the slaughter of animals only for sacrificial purposes, but Jainism allowed no sacrifice, no harm of any living thing. The Jainas lived on hils or in forests far away from human dwellings, almost in a state of nature. They would eat only those ripe fruits that fell from trees of themselves, would make fire with dry logs. It is evident that the religion was not at first meant for the mass. Probably in other respects, the founder agreed with the Rishis. Another distinctive feature of Jainism is that "nothing can be predicted with certainty." Hence Jainism has been sometimes called *Syàt-báda*.

Jainism is still a living religion, being professed by over five millions of the Indians. They have ever held an intermediate position between the Hindus and the

Buddhists. They agree with the Caste System. This exists in full force in the South and West of India; it is dormant in the north-east. Besides, they have numerous divisions of their own avoiding inter-marriage and other intercourse.

No doubt, they deny the scriptural character of the Vedas, yet they allow them great authority in all points agreeing with their religion. They have great objections to bloody sacrifices and loss of life which burnt offerings cause. They admit the whole of the Hindu gods, worship some of them, but consider them inferior to their *saints* (Arhats) Jains have some opinions peculiar to them, *e.g.* worship of the Tirthankàras, 24 for tne past, 24 for the present and 24 in future. Rishabha Deva or Adinátha is the first Jina of the present. Pársyanàtha (8th century B. C.) and Vardhamána Mahàvira (6th century B. C. are the 23rd and the 24th Tirthankaras or Reformers. They give no preference to the greater gods of the Hindus. They have 64 Indras and 22 Devis.

They have no veneration for relics, no monastio establishments; their priests are called *Yatis*.

They are of all castes. They wear very large loose white mantles; their heads are bare, hair and beard clipped; they carry a black rod and a brush for sweeping away animals: They live on alms and never bathe.

They agree with the Buddhists in denying the existence or at least the activity and providence of God; in believing in the eternity of matter; in the worship of deified saints; in their scrupulous care of animal

life; in their having no hereditary priesthood; in disclaiming the divine authority of the Vedas and in having no sacrifice and no respect for *fire*; in considering a state of impassive abstraction as supreme felicity and in all the doctrines which they hold in common with the Hindus.

We have seen that our early Rishis had protested against the grand sacrifices, especially the slaughter of animals in them, introduced by the Devas: The result was that a bitter strife ensued between the Rishis and the Devas, in which the Rishis were driven out of the North. "*Má hinsyáh Sarva-bhutáni*" is a lesson of the Rig-Veda, meaning 'Do not harm anything'. The bloody sacrifice came to India with the new settlers and gradually tended towards so much barbarity that even Human Sacrifice was deemed highly meritorious and actually performed. The Rishis spoke against it; Kapila disapproved it and Rishabha Deva preached against it. Though the Agni Purana has branded Rishabha Deva as a *Páshanda* (wicked heretic), yet we find the names of Kapila, Rishabha Deva and Buddha on the list of the 22 Avataras. (Bhágavat).

LITERATURE.

(a) The Rig-Veda :—"Originally the Rig-Veda had over a lakh of hymns"—says It-Ching the Chinese Indian traveller (671 699 A. D.) Acc. to the *Charana-Vyuha*—a work of Vyasa on the Vedas, it had originally 10,580 hymns. Now there remain only 1,017 hymns. The rest

have fallen into disuse. Of the 21 branches, only 5 viz—the Sákala Váskala, Asvaláyna, Sánkháyana and Manduka were chief. Now only the Sàkala branch is extant containing 1,017 hymns. These Vedic lyrics mostly sing the praise of various gods. Therefore it is rightly called a Book of Psalms. It is the most important and the oldest of the Vedas. Prof. Max Muller says in this "Origin and Growth of Religion"—

"One thing is certain; there is nothiug more ancient and primitive not only in India but in the whole Aryan world than the hymns of the Rig-Veda."

There are, however, reasons to believe that some portions of Book X of the Rig-Veda were a much later addition. It treats of many new things viz, cosmogony, philosophy, wedding, burial rites, spells, incantations &c. Its relation to the other Vedas is closely akin. The other Vedas borrowed largely from it. The fixity of the Rig-Vedic text dates from a period not later than 1,000 B. C. (A. A. Macdonell.)

The first arrangement and classification of the Vedas was by Atharvan (perhaps 2900 B. C. or later). And the second, by Vyasa almost about 1400 B. C., some years before the Mahàbharata War (1389 B. C.) And this date of the fixity of the Vedic text cannot be much earlier—as the praise of Dasaratha, Rama and Sàntanu are recorded. Rama ruled about 1450 or 1460 B C

(b) Language, Accent and Metres :—"The language in which the Vedas were composed, is an older form of classical Sanskrit. The text of the 4 Vedas and of 2 Brahmanas—has been preserved in an accented form.

The Vedic accent was a musical one depending on the pitch of the voice like that in ancient Greek. It later gave place to a stress accent The Rig-Vedic hymns consist of stanzas ranging in number from 3 to 58 but usually in 10 or 12. Various metres are used. The metre Gáyatri embraces nearly $^1/_4$ and Trishtubh, $\frac{2}{5}$ of all the stanzas. The literary, as well as metrical skill with which the hymns of the Rig-Veda are composed, is considerable."

A. A. Macdonell : I. G. I Vol. II. P. 210.

(c) Its Authors :—Hindus in general believe without proof that God revealed the Vedas to some chosen Rishis. As "*divine revelation*" does not possibly come within the domain of history, we need not discuss the point here at all. We are indebted for these lyrical hymns to many enlightened seers and ladies.

The 8 Rishis from whom—we—the Brahmins of India claim descent—composed many good hymns. "6 of the 10 Books (II to VII) are homogeneous in arrangement, while each of them is the work of a different family of seers. The 1st. 8th and the 10th Books agree in being made up of a number of groups, based on identity of authorship". I G. I. Vol. II. P. 209.

One point deserves special notice here : so great was the appreciation of merits in those times that hymns composed by other persons than the highborn seers were cordially welcome by the seers : For instance, one Vedic writer says, (R V IX. 112) "My father is a physician, my mother grinds corn in a mill ; but see I compose a Vedic hymn !" Again, (R. V. X.) Kavasa

Ailusa was a Non-Aryan convert (our Sudra) but he became a *rishi* and composed Vedic hymns. The female Vedic writers are briefly noted below :—

(1) Vák Devi—daughter of rishi Ambhrina—composed the 8 riks of 125 Sukta, Book X., Rig-Veda These 8 riks are known as *Devi-Sukta.*" In the ancient Vedic times, the custom of reading the *Devi-Sukta* on some special occasions, was in vogue. In modern times the *Chandi* (recounting of the Deeds of Durgá) by Márkandeya, has supplanted the *Devi-Sukta*, only as an echo of the latter. In the said 8 hymns, Vâk Devi has fully expressed her ideas of monotheism and chastity It was really she and not Sankaráchárya (B. 788 A. D.), who had first expounded the monotheistic view of God.

(2) Biswavárá of the Atri clan, was the composer of 6 hymns. R. V., Book V. 2nd Anuvak, 28 Sukta These display the extremely tender ideas, beauty and sweet affections of female hearts.

(3) Aditi, wife of the great sage Kasyapa and daughter of king Daksha and mother of the 12 Aditya brothers of the Deva Aryans, composed 5 hymns of R. V. Book X. 153 Sukta ; also the 5th, 6th and the 7th hymns of R. V., Book IV. 18 Sukta.

(4) Apálá of the Atri clan composed, like Biswavara the 8 hymns of R V. VIII, 91 Sukta.

(5) Yami wrote the 1st, 3rd, 5th, 7th and 11th hymns of R. V. 10 Sukta and also the 5 hymns of 154th sukta.

(6) Urvasi herself described her love and marriage with Puru-rabā—a Lunar king in 7 hymns of the 95th Sukta, Book X., Rig-Veda.

(7) Lopāmudrā—princess of Vidarbha and wife of the great sage Agastya composed the first two hymns of the 179th Sukta—of Book I. Rig-Veda.

(8) Romasá—queen of Bháva-Yavya and mother of king Svanaya. composed the 7th hymn of 126th sukta, Book I. Rig-Veda.

(Hemendra N. Sinha in Sanjibani. Feb. 10-11-1911.)

(e) Its religion—The religious character of the Vedic literature is very prominent. From beginning to end, the Vedic literature bears an exclusively religious stamp. (The primary doctrine of the Vedas is the unity of God. "There is in truth" say repeated texts, "but one Deity—the Supreme Spirit—the Lord of the Universe, Whose work is the universe." Thus, the Indo-Aryans no more worshipped Nature nor her Powers personified, but the great God of Nature. The natural agencies were mere "aids."

The Vedas no doubt mention Brahmá, Vishnu and Siva—the three chief manifestations of the Divinity and most other gods, but no hero-worship.) The triad enjoy no pre-eminence, nor special adoration. There is no mention of incarnation. (There seem to have been no images and no visible types of the objects of worship. The practical part of religion consisted of ritual and moral.) An Aryan's second birth through his investiture with the sacred thread, makes him a *dwija* (twice-born). *Gāyatri*, the most holy verse of the Vedas is enjoined to be repeated either, as devotion or expiation and which, joined to universal benevolence, may raise him to beatitude without the aid of any other

religious exercise., Mr. Colebrooke explains the Gáyatri thus—"Let us meuitate the adorable light of the Divine Ruler ; may it guide our intellects."

Gods are worshipped by burnt offerings of melted butter and libations of the Soma juice. Slaughter of animals, only for sacrificial purposes, is allowed. Offerings of perfumes and flowers are not alluded to. Idols are mentioned and desired to be respected ; but their general adoration is disapproved. The daily religious duties of an Aryan is said to be (i) studying the Vedas ; (ii) making oblations to the manes and fire in honor of the Deities, (iii) giving rice to living creatures, (iv) and receiving guests with honor.

(H. P. Sastri ; H. H. W. Vol. II. P. 529 ; I. G. I. Vol. 2. PP. 207 &c.)

(f) The Vedas—A Repository of Learning.—The Rig Vedic hymns not only deal with the religious speculations, but also with the various branches of secular lore. They contain orthography, codes of law and ritual, grammar, philosophy, prosody, astronomy, philology, medicine, music, science of war, anatomy, geometry, arithmetic &c. The entire Hindu learning is simply a gradual refinement of the most ancient Vedic lore. The Vedic literature first gives the specimens of poetry and prose. There are numberless poems of considerable merit and beauty. As regards *thoughts and ideas,* Prof. A. A. Macdonell observes, "It (R. V.) represents an earlier stage of thought than is to be met with in any other literature." (I. G. I. Vol. II. P. 210) The Vedic fables and parables gave rise to many didactic works of the

kind. Some 12 hymns contain dialogues referring to past events. The learned Professor rightly holds that these formed the sources of drama and epic poetry of later times. There are more than 30 non-religious hymns in the Rig-Veda. Of these, some 12 are magical, consisting of spells directed against disease &c. : here is the probable origin of the future Tantras. Law and ritual furnished models of all future codes or institutes. "Manu's code was derived from the Vedas to which it refers in every page."

(g) Date and Period :—"The chronology of the Vedic period is purely conjectural." (Prof. A. A. Macdonell.) Indeed it is difficult to ascertain the exact date. Some scholars place the Vedic period between 2780 B. C. and 1820 B. C. But the most recent theory on the subject is that the period of Vedic Civilisation extended from about 4500 B. C. to 2500 B. C.—full two thousand years. Prof. H. P. Sastri says that the collection of hymns now extant, was dated 3500 B. C. This is compilation. The composition of the various hymns, therefore, must be of much higher antiquity.

The Vedic poets kept an era of their own called the *Gavám Ayana* (Cow's Era). Reckoning the years in terms of intercalary days occuring once in every Yuga or cycle of 4 years, they counted on the whole, 460 intercalary days or "*cows*" as they termed it, in the course of 1840 years. This gives the length of the Vedic period. The mention of the kings Dasaratha, Ramachandra, Sàntanu and the rivers Ganges and the Jumna and other incidents of the period, brings down

in speaking of Kadphises I's subjugation of the 4 other Yue-chi tribes. Dr. Marshall in his paper on *Kanishka's Time* in J. R. A. S. April, 1915, shows Kanishka as subsequent to Kadphises I. So Kanishka could not be living in 57 B. C. to be the founder of *Samvat*.

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Dynasties: End of Vedic Influence; lifeless Vedic rites; cruelties.

(1) The Kàndas or Modes of worship.—It is already stated that moral excellence leads to eternal bliss. How can the moral excellence be attained? The Rig-Veda proposes 3 means viz (i) Action *i. e.* performance of sacrifice.

(ii) Wisdom. (iii) Faith.

(2) Order of Creation:—(i) Gods. (ii) Inferior deities—representatives of elements as Indra, Agni, Varuna, Prithivi. (iii) Heavenly Bodies—such as the Sun, Moon, Jupiter &c. (iv) Abstruse ideas, as gods of justice, piety &c. (v) Good and evil genii.

((Nearly all the higher gods of the Rig-Veda are personifications of natural phenomena, such as the sun, dawn, fire, wind, rain &c. &c. These gods are almost exclusively beneficent beings who grant long life and prosperity. The oldest god was *Dyausa pitri,* Greek Zeus *Pater,* Lat. *Jupiter.* Next was Varuna, Greek *Uranos*, the great upholder of physical and moral order. The hymns addressed to him are more ethical and devout in tone than any others. They form the most exalted portion of the Veda, having sublimity of thought and diction He is now a mere god of water. Next rank the solar deities, 5 in numder:—(1) Mitra (friend) signifies the sun's beneficent agency. Later on, he is invoked with Varuna—as Mitrávaruna. (2) Surya—the Sun—is described as the eye of the gods beholding the deeds of man and as riding in a car drawn by 7 steeds (*i. e.* 7 rays of the sun).

(3) Savitri—the "*Stimulator* represents the quickening power of the sun. To him is addressed the *Gáyatri*, the most famous stanza of the Rig-Veda :—

"May we attain that excellent glory of Savitri the god, that he may stimulate our thoughts" (Prof. A. A. Macdonell).

(4) Vishnu typifies the course of the sun through the 3 divisions of the Universe.

(5) 'Aditya refers to the 12 different suns of the year.

Agni is the personification of the sacrificial fire. Goddesses hold a subordinate position. Ushà (Dawn) is the most charming and graceful creation of the Rishis. She is celebrated in some 20 hymns which are the most poetical in the Rig-Veda.

(3) Life, Death and Social Elements.—In the Rig-Veda there are references to death and future life Body is frail but the soul is imperishable. The soul is separable from the body not only after death, but even during unconsciousness. Notions of reward and punishment after death, are clearly shown. Of secular hymns, there are some 20. They deal with social customs; the liberality of patrons, ethical questions, riddles and cosmogonic speculations ; the most noteworthy being the long wedding hymn (X. 85). 5 hymns deal with funeral rites : *burial* is occasionally practised but *cremation* is the usual manner of the disposing of the dead. Widow-burning is of very high antiquity ; at first confined only to the military chiefs ; in mediæval India, this cruel custom spread to all classes.

A remarkable poem of much beauty shews the high antiquity of *gambling*. Three of the secular poems are of a didactic character; 6 or 7 hymns treat of the question of the origin of the world. The "Song of Creation" (X. 129) a poem of great literary merit, is noteworthy for its "theory of Evolution."

(A. A. Macdonell's Paper in I. G. I. Vol. II. PP. 210-220.)

The remarks of Principal E. B. Cowell on the Rig-Veda, appended to Elphinstone's History of India, 9th edition, PP. 271-275, are entitled to our respect. So we quote them here :—

"The Rig-Vedic hymns alone are the earliest authority for the social and religious institutions of the Hindus. The Rig-Veda contains 1017 hymns with 11 spurious ones. These hymns are far remote from our modern sentiment and sympathy. They represent an early stage of the worship of the great powers of Nature personified and as such, possess deep interest for the history of human thought before Homer and Hesiod. Its religion is ultimate monotheism through polytheism. There are occassional moral ideas and spiritual hopes and desires, but the general strain is possibly earthly —(i) prayer for the end of sickness and foes, and (ii) good off-spring and cattle &c.

The poetry of the Rig-Veda is deficient in simplicity and natural pathos or sublimity. Its language and style are singularly artificial : many hymns are not intelligible; obscure constructions, startling ellipses are abundant. There are occasional fine out-bursts of poetry. Cf. the

Hymns to Dawn. There are few grand similes and metaphors. Later Sanskrit poetry gives intense love and appreciation of all the varieties of natural scenery, delicate delineation of human character. But these are wanting in the Rig-Veda

The Rig-Veda possesses an undying interest as the oldest monument of Gentile thought and we can undoubtedly trace there the first outlines of speculations of conceptions which afterwards branched out in widely different directions in the ancient world."

The Value of the Rig-Vedà—It gives the picture of the earliest form of civilisation It throws a flood of light on the origin and growth of the myths and religions of the Aryan nations of the world.

To the historian of man, it explains how the mind of man in its infancy worships what is bright and beaming in nature, what is powerful and striking. These brighter and pleasanter aspects of Nature made the deepest impression and evoked songs of gratitude praise and worship. Further, it shows us how the mind is led from Nature up to Nature's God—*Brahman*—the Supreme Being.

To the historian of the Aryans, its value is still greater. For, it is their oldest work. It gives a picture of the oldest civilisation of the Aryans. It sheds light on much that is dark and dim in the religions and myths of the Aryan peoples all over the world.

To the Hindus, the Rig-Veda is of considerable value. It explains the whole system of the later Hinduism ; it shows the germs of all the later mythology ;

it enlightens the history of the Hindu mind from its earliest stage to the latest times. It further shows the gradual changes of historical and social matters.

The Lessons of the Rig-Veda.—The Rig-Veda teaches us many useful and great lessons. We give some of them below :—

1. Never harm anything. 2. Always protect thyself : for, existence is the first law of Nature. 3 Never sleep in the day-time.. 4. Monotheism :—this appears from the latest hymns of the Rig-Veda. The idea was certainly borrowed from the discovery of ***Brahman*** by Nàráyana in the 30th century B. C. 5. Unity of Matter. 6. Unity of Force. 7. Theory of Evolution. 8. Theory of Sound :—Sound is eternal. Sound is God. Everything is from Sound. The idea is reflected in the Greek *Logos* and the Christian Bible, probably borrowed from the Neo-Platonic school of Alexandria.

9. Theory of the Elements :—The Rishis say that all objects originate from the combination of five elements and die from their dissolution. Forms only vary but substance ever remains the same. The elements are—*earth*, *water*, *heat*, *gas*, and *ether*, These English words do not give the exact meanings of the originals. By electrolysis, modern scientists prove the common water (a gross thing) as a compound of Hydrogen and Oxygen (H_2O). But the elementary water is a root-liquid so subtle, so fine that its existence is almost inconceivable. And so of the other elements.

10. High Morals.—Truth, hospitality to strangers, self-control, benevolence &c. are well inculcated.

11. Optimistic View of Life :—The Rig-Veda knows no pessimism, no discontent with the present life, no self-torture, no wicked divinities, no harmful practices etc.

12. Plain Living and High Thinking.

13. Aim at Reasoned Existence.

Hindu *law books* were called *Dharma-Sastras* in the Vedic and the Epic Ages ; *Dharma-Sutras* in the Rationalistic Age and *Sanhitas* in the Puranik Age. The last name means 'a compilation of old and new materials.' To a careful reader, the present metrical Code of Manu presents the latent traces of five different things, viz, the Aryan laws of the North, the laws of Bithoor, the Dravidian laws, his own ideas and the later additions and alterations. We may carefully hunt out from Manu's Code the laws that relate to the most ancient times. The Rig-Veda, the code of Manu and the historical chapters of the Puranas, have a great bearing on the state of the country in the Vedic Age. Again, Hindus are the most conservative people in the world. "With but slight changes, they are still the same people as they were, thousands of years back." So, we may rely on Manu in writing this chapter.

IV. The System of Administration :—A constitutional limited monarchy seems to have been the earliest form of government in India. (A king is, no doubt given irresistible power, glory and divinity, but he is subject to control arising from the name of the divinity, influence of the leading people and fear of mutiny, revolt etc. As for instance, the wicked king Vena of

the Vairaja dynasty was killed, Trisanku of the Solar line was dethroned and banished. The great monarch Rama Chandra was compelled to banish his beloved wife Sita by the clamours of his people. In the *"Little Toy Cart"* (1st century A. D.) the king is dethroned for tyranny by a cowherd.

(a) The Duties of the king.—He is to act in his own realm with justice, chastise foreign foes with rigour, behave without duplicity to his friends and with lenity to the Brahmans from whom he is respectfully to learn lessons of modesty and composure, justice, policy, metaphysics, theology etc. From the people, he must learn agriculture, commerce and other particulars.

He must be a man of excellent character He shall constantly take care of his subjects, keep off all thieves, protect all beings, punish those who stray from the path of duty. He should not injure trees that bear flowers and fruits, unless it be to extend cultivation. He must guard against the falsification of measures and weights of things necessary for households. He should not take for his own use, property belonging to his subject.

(b) The Habits &c. of the king.—He must rise early; perform sacrifice; hold court in a decent and splendid hall; dismiss his subjects with kind looks and words. His council is to be held in a secret place without listeners. Then he should take manly exercises and bath; dine in his private apartments. This time and mid-night are to be alloted to the regulation of his family, appointments and other business of a personal nature. Next come relaxation, review of troops,

religious duties at sunset : receiving the reports of his emissaries : supper, music. Next he shall retire to rest.

NOTE :—"This picture is quite rational and pleasing."

Elphinstone.

(c) Capital.—The king is directed to build his capital in a fertile part, difficult of access and unfit to support invading armies. His fortress is to be well garrisoned and provisioned : his palace is to be in the centre, defensible, well-furnished and brilliant ; surrounded with water and trees. His queen must be noted for birth and beauty. Let him employ a chaplain to perform the rites of the royal house. In front of the palace there shall be a hall called the *Invitation Hall*. Near the town and to the south, there shall be an *Assembly House* with doors on the north and the south to command look, both in and out. Fires shall burn constantly and oblations offered in these fires. The state-guests, at least those who are learned in the sacred lore, should be put up in the hall.

Rooms, a couch, meat and drink, should be given to them according to their good qualities. A table with dice should also be provided. Assaults of arms, dancing singing and music are allowed in the houses of the king's servants.

The king must have strong guards to look after his person. Precautions should be taken about food, reception of emissaries. Search of even female attendants should be made. He must be always on his guard against plots of his enemies.

The king was the executive head His ministers managed the departments generally. The treasury and the country were under the king himself. Police and army kept order. The king and his kinsmen were ever alive to all calls of distress and dangers from the unfriendly natives or other foes. The king had to attend court every day. He would not leave the palace except on chase, worship, war etc. Presents sowing of divisions, negotiation and force of arms were the arts to be employed against enemies.

V. War, Arms &c.—We have already said that even at that early age, there were different Aryan kingdoms, Turanian States, Sudra States, Dravidian dominions and the Nisháda territories *i. e.* Tibeto-Burman States. These States were unequal, independent, powerful and civilised and gentle more or less. So, there was great need of a Foreign Department and each state had it, to be sure. This military department was conducted by the War-Minister or Ambassador. The Aryan policy of dealing with an enemy is noted above. The king is strictly enjoined and encouraged to fight hard, even alone. *Spies* were employed in foreign politics and in war. The rules of war are simple. The plan of a campaign is like that of the Greeks or early Romans. The army was composed of cavalry, infantry, elephants and chariots.

The King must show example of valour to his troops, encourage them with short but animated speeches. Prize property goes to the person who took it. General prize should be distributed amongst troops.

The laws of war are honourable and just. No unequal combat or slaughter was allowed. Other prohibitions are still more generous. The settlement of a conquered land is conducted on equally liberal principles: An assurance of immediate security was proclaimed. The religion and laws of the country were to be maintained and respected. If confident of trust, a prince of the old royal family is to be placed on the throne and to hold his kingdom as a dependence on the conqueror. Such were the war-laws of our remote ancestors who then lived not very far from the Assyrians whose monarchs boasted that they had covered the city-walls with the skins of the conquered flayed alive!! The Hindu army was generally maintained by grant of lands or assigaments. The monarchy descended undivided to one son, probably to him whom his father regarded most worthy, primogeniture not obtaining always. The other princes were given large estates or minor kingdoms.

Bow, arrow, sword, shield, helmet, armour, target and fire-arms were used in the war. The Rig-Veda I. 140. 10; II. 39 4 · IV. 53. 2. etc refer to armours. R. V. II. 34. 3 refers to golden helmets. IV. 39. 4 refers to armour for the shoulders or arms, perhaps a shield. A javelin (*rishti*) is compared to the lightning in R. V. V. 52. 6; V. 54. 11. Also sword or battle-axe is so compared. Bows, arrows and quivers are menmioned in R. V. V. 57. 2. Three thousand *mailed* warriors are spoken of in VI. 27. 6 Feathered sharp pointed shining shafts are described in VI. 46. 11.

Sharp-edged swords are mentioned in VI 47. 10. War-chariots and war-drums are mentioned in VI. 47. 26; VI. 47. 29. In the Rig-Veda, VI. 75, we have a spirited account of the arms and accoutrements of war. IV. 2. 8 refers to horses with golden caparisons. We have spirited accounts of the war-horse in VI. 46. 13-14 &c. The war-horses were so highly prized in the battle that we find their worship under the name of *Dadhikra* The Rig-Veda, IV 38 gives us a spirited account of the respect paid to this noble helper.

The Rig-Veda 1. 100 18; 1. 103. 3; 1. 104. 3-4; 1 130. 8; 1. 133, 2-5; 1. 174. 7-8; 1, 182. 4; II. 20. 6-7; IV. 38. 5-8; IV. 28 4; IV. 30. 15; V. 70. 3; VI. 18. 3; VI. 25 2; VI. 47. 20; V. 29. 10 &c; VIII. 96. 13-15; X 22. 8 describes the Indo-Aryan wars with the natives.

The Rig-Veda, X, 173, refers to the coronation of kings which gradually developed into pompous ceremonies. The Rig-Veda, VI. 47, contains an address to the war-drum on the eve of battle. R. V. X. 49. 7 gives the triumph of Indra over the natives.

VI. Administration of Justice—Justice is administered by the king in person, helped by counsellers or assessors. He is expected to take more active parts in criminal than in civil cases. In distant courts, king's representative fills his place. The king is allowed 5% on all debts admitted by the defendants and 10 p. c. on all denied and proved. This fee perhaps goes to the judges. The king is to observe the look, gestures, mode of speech of the parties and witnesses, local usages, peculiar laws

of classes, rules of families and customs of traders and also the precedents of former judges.

The king or his officers are not to encourage litigation, yet show no slackness to take up any suit duly constituted. A king must afford protection to the people from whom he receives revenue; must not decide cases without consulting the persons learned in the law; must not disturb any transaction once settled conformably to law. In trials, he is to stick to the established practice.

§ Criminal Law.

The criminal laws of the Age appear to have been rude and unfair, but not generally bloody, like those of Draco. Torture was never employed either against criminals or their witnesses. The cruel laws probably show the unimproved condition of very early times. Punishments though not so severe, were, however, quite disproportioned to the offence. Adultery was not only regarded as a crime and sin, but as an offence of a heinous nature. So it was quite discouraged. Capital punishment was for murder committed intentionally. Small thefts were punished by fines; thefts of greater value, with cutting off the hand. If caught with the stolen goods, the punishment was capital. The receiver of stolen goods and those who harboured criminals, were punished severely. Robbery was punished with the amputation of the limb: for violent robbery, there was capital punishment. Death was the punishment for forging royal edicts etc. False evidence was regarded as a mortal sin; nay, later on, it even involved the loss

of caste. So, it was utterly discouraged. The literature of no nation contained more earnest injunctions to speak the truth. *Truth*, Skr. Satya literally means the *very existence*, being derived from root *as*, 'to be'. *Fine* was the punishment for defamation, abusive language, ordinary assaults. If bone is broken by an assault, banishment is the punishment. The right of self-defence was allowed against an incendiary, a poisoner, a slayer, a robber, a forcible seizer of land, and a stealer of wife. Suitable fines were imposed for rash driving, defilement of highways. Ministers taking bribes had their property confiscated.

Fines extended to doctors for want of skill, breaking idols, frauds in goods etc. Goldsmith's fraud was met with being cut into pieces by a razor. The rules of Police were harsh and arbitrary. Gamesters, public dancers and singers, revilers of Scriptures, open heretics, persons not doing their prescribed duties, wine-vendors were to be instantly banished from the town. Crimes against agriculture and trade were justly punished with the greatest severity, as in India, these two are the chief means of human subsistence. Suicide was highly discouraged: laws prohibited even funeral rites for him.

The prerogative of mercy could be exercised by the king alone.

As for the cruelty &c of these laws, it may be observed that practice differed from the theory: the civilised and sensible Aryan judges of learning, age experience, pure descent, clever in reasoning and careful in duties—exercised the laws intelligently. They enforced

the laws with severity only in cases of refractory and very harmful criminals. Moreover, the laws aimed at establishing Aryan supremacy over the natives whose name was a legion. In civilised Great Britain, up to 1808 A. D., death was the punishment for stealing only 5s. That year, the number of such deaths ran over several thousand. So. the House of Commons submitted a Bill for the repeal of the Act, to the House of Lords. But the latter rejected the Bill. After repeated efforts, the Act was repealed in 1812. Is it reasonable to believe that the Indo-Aryans whose *war-laws*, were so *humane*, were barbarous and unfair in their criminal laws without a noble motive ? And that motive is the good of society. 'Fields and gardens, unweeded, seldom thrive'. The great and silent moral force that lies behind such seemingly severe laws, has made the Hindus, the Greeks and the British people very great and good.

§ Civil Law.

The civil laws of the early Hindus were superior, rational and matured for so early an age. Trial was held in the open court. Oath against false evidence was administered in the strongest terms for witnesses and even parties. The law of evidence was like that of England. The white and Utilitarian lies were made light of. Appeals to ordeal were admitted. There were 18 different kinds of disputes. Principal titles of law imply an advanced stage of culture and civilisation. Money-lending was in vogue. Interest was allowed

from 2 to 5 p. c. Interest was half on pledge and nil if the pledge was serviceable to the creditor. There were rules regarding interest on money lent on bottomry for a seavoyage and on similar risk by land. Rishis occasionally lamented their state of indebtedness. R. V. IV. 24. 9.

The boundaries of villages were marked by natural objects. Lands were leased as now. Provisions were made for undisturbed agriculture. Laws about the right of way were fair. Evidence in disputes regarding immoveable property consisted of documents, possession and witnesses. The property of minors, widows &c were administered by the king as long as necessary.

§ The Law of Inheritance.

To leave a male issue was regarded as a religious duty by the early Hindus. This had led to the strange customs of appointing childless widows and even unmarried daughters to raise up issue. A widow was allowed to bear a son by her brother-in law or by a kinsman or even by a caste-fellow. Exogamy was allowed. Some of the sons were *heirs* while others, only members of the family. The following were the different kinds of sons :—1. *Aurasha,* a legitimate son.

2. *Járaja,* a son begotten on the wife. 3. *Dattaku,* an adopted son. 4. *Kritrima,* a son made. 5. *Gudhaja,* a son born secretly, and 6. *Apaviddha,* a son abandoned. These might inherit the estate. While, *Kanina,* the son of an unmarried damsel, *Sahodha,* the son of a

pregnant bride, *Paunarbhava*, the son of a twice-married woman, *Putriká-putra*, the son of an appointed daughter, *Swayam-datta* a son self-given and *Krita*, a son bought, belong to the family. A brotherless maiden was given a male name, a practice still occuring in Kashmir. The second marriage of a woman was allowed in the case of insanity, impotency, loss of caste, death before consummation etc, of her husband. Her children *could inherit*. The father might distribute his wealth among his sons (R. V. I. 114.) No *will* is ever alluded to. In joint-families, after the father, the eldest brother was to feed and protect all. The following were excluded from inheritance :—eunuchs, out-castes, born deaf and dumb or blind, one losing a limb, madman, idiots These must be maintained by the heirs. The sons of such excluded persons, however, are capable of inheriting.

Ordinarily, the sons would inherit the property of a person. In default of a son, the daughter's son was the *heir*. (R. V. III and VII).

There were also laws for the partition of property among brothers. The law of primo-geniture never obtained in India. The shares were not equal, the eldest son got a little more than the others.

VII. Agriculture.—The word *Aryya* (Aryan) originated in Central Asia and meant *"Cultivator"*, as distinguished from the *Turanian*, noted for their nomadic habits. These people were noted for their rapid journies or the fleetness of their horse. In India also, the old meaning of *Aryan* is found in R. V. I. 117.21. Cf also *Charshana* (I. 3. 7) and *Krishti* (I. 4. 6)—

with mud-walls or prickly plants. Birds were frightened away from the corn, by scare-crows, loud cries and throwing stones from slings. They understood the soil and season well; guarded against the following evils,—excessive rain, drought, mice, locusts, parrots and armies. Agriculture and produce were ever held sacred among the Hindus.

In the Rig-Veda, allusions are made to *pasture*. Pushan was the god of the shepherds. In a hymn to Pushan, recollection and songs of migrations in Central Asia are preserved (I. 42. 1-10.)

One hymn refers to the practice of taking out cattle to the pasturage and bringing them back. (X 19. 4-6.)

There are allusions to robbers, cattle-lifters and thieves who infested the out-lying tracts of the country, around the villages and clearances, who lived by disturbing peaceful industry.

Barley, wheat, rye, pulses, sesamum, sugar-cane, grapes, various esculent roots and fruits were chiefly cultivated. *Vrihi* (rice) was not yet known.

The Europeans and the Indo-Irānians come of the same Aryan stock. Yet, behold their difference now: they shine, we pine; they work, we dream. They plough the deep, play with the waves and extract all good things from the different parts of the earth; while we shrink from the *Kālāpāni* (black waters of the sea) and nestle in narrow nooks to croak in spite. And why so? Because Europe is by nature a very powerful continent; while India, is probably on the whole, a bad land for the Aryans to live in. Our poets and dreamers have

described India as a veritable paradise on earth, flowing with milk and honey, shining with pearls and gold and ever blessed with good waters good fruits and good grains. But more exact investigations reveal the fact that it is a country of countries, a land of strange extremes and extraordinaries. It has at least 6 distinct regions viz 1. Kashmir called a *Bhū-swarga* i.e. earthly paradise. 2. The rainless Desert. 3. The Mid-Land. 4. The Himālayas. 5. The over-humid Indo-Malayan Region and 6. the Deccan. A curious blending of the natural forces is found in the Indians who are apparently alike but really different. So, the country as a whole has never known unity. Geologically speaking, the Deccan is the oldest part of the country, North India being a much later up-heaval. India is however rich in soil, vegetable and mineral products, navigable rivers and long coast lines (seldom indented). These advantages have produced religion and philosophy, arts and industries, commerce and colonies ever admired by all. While, the natural defects have worked a world of woes to the people.

Our ancestors had entered India not through choice or love, but under painful necessity.

The prosperity of a country depends to a great extent on the judicious partition of lands amongst all classes of people. This idea gained in India from the earliest times. Lands were leased as at present.

Such is the climatic condition of India that occasional famines are inevitable. The earliest famine we have on record, had occured during the reign of King Prithu of

the Vairaja Dynasty. (29thc. B. C.) Though that good king combated hard, yet general distress and loss of lives were very great. From that time Prithu gave a great impetus to cultivation. His example was followed in the other Aryan States. The horrors of this famine may have been particularly in Manu's mind when he often alluded to the "times of distress

VIII. Nationalism.—In the Vedic Age, a nation was formed by caste, creed, colour and akinness of blood. The descendants of one great person formed a clan. Then *nation* was not according to the country they lived in. Nationalism was *personal* and not *territorial*. This idea is still prevalent amongst all the Aryans of the world. A Brahman of India, wherever he be in the world, lives in his own way. So does an Englishman. This helps development and dispersion of the race. The first Aryan nationalism was hence originated in its clan. Many clans then formed a tribe and many tribes made a race or nation. The Indo Aryans called Aryâvarta their own, but yet territorial nationalism was not distinct. In time, when the *aliens* gradually came under the Aryan pale, then, through co-hesion and co-ordination, a new nationality was formed. The Aryans had no *feudalism* They had it from the Scythians, Hoonas and other native people.

The early Indo Aryans of the Punjab had owned five lands (*Pancha Kshiti*) along the Indus (R. V. I. 7. 9; I. 176. 3; VI. 46. 7; etc). They were probably the *Pancha Krishti*, the "five cultivating tribes" of the

Rig-Veda, II. 2. 10; IV. 38. 10 and elsewhere. The "five tribes" (*Pancha jana*) also appear from the Rig-Veda, VI. 11. 4; VI. 51. 11; VIII. 32. 22; IX. 65. 23 and elsewhere.

These five tribes of the Panjab and the other later tribes of the Aryans living in Aryavarta first formed the Indo-Aryan nation from which afterwards grew the great Hindu nation of India.

IX. Social Life —

(i) The Caste System. The most distinctive feature of the Hindu society is its caste system. A stranger will be naturally inclined to ask, "How early did it originate? Was it ever hereditary and bound by the same rigid rules? and so forth. To answer these questions, we must discuss the point *ab ovo*. The Aryans of Central Asia knew no caste. The Indo-Aryans also in the first two centuries of their Indian life, knew it not. The only Rig-Vedic hymn that distinctly refers to the four castes is X. 90. 12 which is in fact a much later composition. "At first, there was no caste". (Mahabh Peace Book.) Certain it is that the caste system as we have it now, or as appears from the code of Manu did not exist in the Vedic Age. The learned professor Max Muller says, "If then, with all the documents before us, we ask the question, does caste, as we find it in Manu and at the present day, form part of the most ancient religious teaching of the Vedas? We can answer with a decided No?" Ch[illegible] German Workshop. Vol. II. P. 307. (1867).

"There are no castes as yet, the people are still one united whole, and bear but one name, that of *Visas*".—Weber, *Sanskrit Literature* (Trans.) P 38

There is, however, evidence to show that caste in its most pliant and natural form, did exist in the Vedic Age. The etymology of the 4 castes, gives the history of their origin.

In Central Asia, the word *Bráhmana* at first meant *'one expert in the religious rites'*. Cf Mahabh "Mangáh Brahmana-bhuyisthâh" i.e. Mongolia had many Brahmanas. After the discovery of *Brahman* (the Supreme Being) by the Sage Náràyana (see *ante*) the Rishis and the Devas became *Brahmanas i e*, knowers of Brahman.

From the counsels of Nárada to Màndhátá in the Mahabharata, it appears that formerly all were *Brahmanas*. (Cf. Máhábh. Wood Book, Ajagara Parva Chap. and also Padma Purana, Heaven Part, Ch 25-27).

The earliest distinction that the Indo-Aryans had made between themselves and the natives, was one of *varna* (colour). The Indo-Aryans called themselves *Svitnya*, white and the natives *Krishna-twach*, dark. (R. V. I. 100. 18.) Besides, there were possibly the *varna-sankaras i e.*, mingled colours.

The Hon'ble M. Elphinstone rightly thinks that the caste system and other peculiarities rose from their situation without premeditation or design

History of India, 9th Ed. P, 54-55.

Some modern thinkers hold that the Indo-Aryans had started it "to stop further mingling with the native blood" and to bring society to better order. Some call it a splendid organisation, citing its wonderful persistence as a proof, while others denounce it as pernicious.

All traditions point to its origin at Prithudaka (now, Pehoa, 14 miles to the west of Thaneswar), capital of Prithu of happy memory, on the sacred river Saraswati. (29th century or beginning of the 28th century B C) See Mahabh. Peace Book.

Brahmàvarta, modern Bithoor was the scene of the earliest adventurers and a home of the most distinguished sages. The model institutions, lofty morals, pure manners, various learning and wisdom of Bithoor were so praiseworthy and attractive that even the Devas of the North would often come down there to learn ; nay with noble envy they even desired birth or life there. Out of high regard and admiration, Manu also in his code 28th century B. C.) had urged all to imitate the good morals and customs of the Brahmanas of Bithoor.

It is needless to say that Manu had organised his own kingdom of Kosala after Bithoor. Hence we hear of pure manners of Ancient Oudh and corrupt manners of the other Aryan States,

Thus we see, the Bráhmins *i. e.* all the worthy Aryans, especially of Bithoor were then looked upon with an eye of superiority and reverence. The *Kshatriya* and *Visas* grew out of the Bráhmanas. Válmiki gives a very nice example : "Fire was evolved out of waters,

Kshatra from the Brahmana, and iron from the rock: These are powerful everywhere except their origin." *Kshatra* or *Kshatriya* originally meant a saviour, a redresser of wrongs and is the same as the Knight errant of early Europe. In India, the early Aryan settlers were often oppressed by the Non-Aryan Dasyus or Dàsas So, those warlike Aryans who would come with their kinsmen and companions to save the oppressed and punish the wrongdoers, were applauded with the glorious title of *Kshatriya*. It was at first a personal distinction and meant no king.

The class 'Vaisya' originated from *Vis*. settlers. Skr. *Vispati*, Zend. *Vis-paiti* and Lith. *Wies-patis* "lord of the settlers." Trade, cattle-rearing, cultivation, money-lending &c., became their noble profession. Even princes took to commerce.

Before 2800 B. C., the Indo-Aryans lived in great political unrest. So, we find the same man as priest, warrior and cultivator. About 2800 B. C., Indra, Vishnu and other new Aryan leaders had rid Aryyávarta of all thorns and founded new states. Society now took a new turn. The same man was no more required to follow different pursuits in life. Experience made them wiser. They now adopted life-long professions accord-to their taste and aptitude.

Now, some followed religion and studies exclusively: They became Brahmanas. Some liked and followed religion, studies and war. They became Kshatriyas. Some liked trade &c. and they became Vaisyas. The children of one and the same family might adopt one

or other of those professions according to his wish and aptitude. There were *professions* and not *castes* yet. There were inter-marriage and messing together.

The Brahmanas and the Kshatriyas were rather few The Visas formed the mass of the Aryan community. A good number of the freedom-loving Dravidians marched eastward to Bengal and thence to Kalinga and founded powerful kingdoms there. Some few of those who had surrendered, were admitted by the Aryans as Rishis and warriors. A good number became Vaisyas and the rest ranked as *Sudras*. The worthless out-castes or fallen Aryans also were classed as Sudras. Thus the Sudras were not originally a *race* but a light-less class.

The first three orders were *dwija* 'twice-born', while the Sudras were regarded as *once-born*. The first three orders were almost equally privileged. The Sudras were not allowed to study the Vedas or perform religious sacrifices. They were, however, at liberty to learn by listening to discourses, earn money by service trade or industrial pursuits. The old and worthies of them were honoured and even consulted on wisdom etc. We hear of even powerful Sudra Kingdoms.

Century after century, the professions based on taste and aptitude, gradually condensed into castes. It is not the Brahmans or the codes that have converted the professions into castes. Practice and experience wrought out the change. Modern Science says that *heredity*, *education* and *experience* go to make a man successful in his profession.

Often do we hear of the *despised Sudra* Was his condition a really degraded one ? We have seen that the peaceful, inoffensive and dull Dravidian converts were generally called the Sudras The Rig Veda, Manu and the Puranas record instances of Sudra Kings. Certainly they were independent Dravidian rulers. It does not appear that the Sudras were a depressed class Their merit was always appreciated. Generally they had service with the three superior classes But they could live by handicrafts especially joinery, masonry, painting, writing etc. Principal E. B Cowell adds the following important note :—"The position of a Sudra was infinitely preferable to that of a helot, the slave or the serf of the Greeks, the Romans and the feudal system. He was free ; his services were optional and not agricultural, but domestic and personal and claimed adequate compensations He could live by wealth He had the opportunity of rising to rank He might study and even teach religious knowledge "Even a Brahman could get pure knowledge from a Sudra " (Manu, II. 238) He might perform religious acts (Manu, X. 128). See Elphinstone's History of India. PP 121 131 also Vishnu Puran P 292 and note. Mill (Wilson, Note). I. 194

Yudhisthira invited even the Sudras · Wilson, J. R. A. S. Vol. VI. P 138)

Besides these 4 castes, there was a large class called the Nishàdas (Hunters They are no more nomads, no more cruel hunters, but have long taken to peaceful and civilised course of life. Yet it is curious to note that after so many anti-caste movements and

What a grand example the Brahmins are to the world! Not only are the Brahmans a superior class of the Hindus, but they are also leaders of the nation. The Egyptians and the Assyrians are gone. The Aryans of Western Asia and Europe have fallen from their old faith and customs. The Aryans in India alone still remain unchanged. The Brahmans have preserved the nation and its traditions. Invasions from without and rise of atheistical religions could do the nation no great harm. India has suffered politically only through the barbarous rivalry of her Princes and not for any fault of the Brahmans.

The caste-system has not been a bar to out-siders coming within the Hindu pale. From a handful of Aryans has grown up the Hindu nation. From the Indo-Chinese frontier in the eas to Ladak in Kashmir, the slow process of Hinduisation still goes on. The Greeks, Parthians, Scythians, Turks, Huns, Kushans etc, who had settled in India, became gradually absorbed in the Hindu population. Several centuries before Christ, the sages of Abu (Rajputana) initiated new warriors known as the *Agni kula* *i. e.* Fire-clan, to fight out their enemies. These were the Chauhans and others. Akbar sought to Hinduise the Moguls, but did not succeed. He himself lived almost as a Hindu.

(ii) Food and Drink.—Wheat, barley, milk, honey, roots, fruits and animal flesh were their chief food. They knew no rice yet. The fried barley (Rig Vedic *dhána*) was used as food and offered to the gods. Various cakes were prepared from those grains, used as

food and offered to the gods. *Pakti* (prepared cakes), *purodâsa* (bread), *apupa* (pudding) and *Karambha* are also used. (R. V. III. 52. 1; IV. 24. 7.)

Animal food was largely used. We find frequent allusions to the sacrifice and cooking of cows, buffaloes and bulls. (R. V. I. 61. 12; II. 7. 5.; V. 29. 7-8; VI. 17. 11; VI. 16. 47.; VI. 28. 4; X. 27. 2; X. 28. 3.

The Rig-Veda X. 89 14 mentions slaughter-houses where cows were killed. In the Rig-Veda, the cow is declared *aghnyá i. e.* not to be killed. Yet in practice, the use of beef was general. In X. 91. 41 there is an allusion to the sacrifice of bulls, horses and rams. The sacrifice of horse was extremely rare. The custom was brought from Central Asia; but in India, horse-flesh as a food, soon fell into disuse. Later on, Horse Sacrifice was performed on rare occasions by emperors.

The Rig-Veda (I 162. 2—11, 13—18—20.) gives an account of the Horse-Sacrifice. The carving, roasting, boiling of the horse for worship and food gradually developed into the Imperial Horse Sacrifice!! In the Vedic Age, all rites and institutions were in their simple natural beginning.

Meat is prohibited in modern Sráddha ceremony. But then, all sorts of flesh especially beef, were a great delicacy with the best Brahmans. Perhaps there was no association at their meals even then. There was no prohibition against eating with other classes or taking of food cooked by them. Even the food cooked by a cleanly Sudra was acceptable to the gods and the Seers.

The Indo-Aryans not only used the fermented Soma-juice but also liquors made from molasses, grapes etc. They were much addicted to drinking. Even they worshipped *Soma*. About one-fourth of Book IX, Rig-Veda is dedicated to the praise of *Soma*. The Indo-Aryans were more addicted than the Parsees whom they ridiculed as *A-sura i. e.* people without wine.

Haoma (Soma) of course was known to the Iranians. The Zend Avesta has many allusions to this hateful custom of the Indians. The Indra-Puja of the Indo-Aryans was mainly a Bacchanalian feast. This chiefly led to the Indo-Iranian separation. The process of preparing the Soma drink is described in the Rig-Veda, IX. 66. 2-13; IX. 108. 3; IX. 110. 8; IX 113. 9.

(iii). Dress, Ornaments, Manners &c.—In Central Asia, the Aryans certainly used very warm clothing made of wool and fur. In India, wool, fur, bark *i e.* fibres of plants, cotton, silk-cotton, fine threads from insects, were used for making dress The females wore an under-garment called *nibi*, over which they wore a cloth. The use of bodice was general. Women even then wore a veil. The use of coloured cloths seems to have been general. We cannot say why the Rishis discouraged the use of blue and deep-red cloths, specially by women. Cloths had fine borders called *tusha*. Their ends were called *dasá*. Besides oridinary cotton cloths (*dhutis*), they had fine *sáris*. Though the upper part of the body was covered with half the cloth, yet *drápi* (a sewed cloak) and *tárnya* (a fine coat) were used. Warf was *tantu*, woof was *beman* and loom was

English *Carpet ; Kantha* was a kind of quilt then. *Kutha* was a rich hanging for the elephant. *Pata. mandapa* was tent or camp. *Masahari,* mosquito-curtain was not known. A medicated fume was used to drive away those pests. Tents were used by the kings while out on hunt. *Kânda-pata* a tent) was used by the ladies. *Vitāna* (awning), very dear to the Aryans, was used in feasts, ceremonies etc.

The washerman was called *managa* and the dyer, *rajaka. Baptä* (from *baptri*), Eng. barber used *kshura* (razor) made of good iron.

The Rishis and their wives prayed for a plenty of hair on their heads. (Ath. Veda. VI. 136. 37)

They took special care for the luxuriant growth and dressing of the hair Both males and females used to have long hair. The males of the Vasista family were especially noted for their long hair. The *Satapatha Brahmana,* V. 1. 2. 14 states that it is not fair for men to wear long hair, as that gives an air of softness and effiminacy. *Sikhá* (a tuft of hair on the crown) was not possibly known. For the word first occurs in the *Satapatha Brahmana.*

Usually the hair of the females was well combed and put in braids behind. Only during the days of impurity caused by a relation's death, or the absence of their husbands, women were to have their hair loose and in flowing profusion.

Even some males used to have braids. *Kaparda* (a braid) was worn by Vasista, Rudra and Pushan; when long and loose. a braid was called *pulasti.* Almost all

had such *pulastis*. Unmarried girls had 4 minor braids put together in coils. Loose hair tied into a knot, was called *opasa* (R. V. and A. V).

The parting of the hair was called *siman* After nicely dressing the hair, the females put on flowers on the head. An ornament named *kurira* was used to hold the braid tight. The thorns of porcupine also were used for the same purpose.

A looking-glass called *prákása* was in common use. Prof. Macdonell has explained this Rig-Vedic *prákása* as a highly glazed metal used for a mirror'. We think, *kácha* (glass) was known, as Egypt early supplied it everywhere.

The Indo-Aryans used various kinds of shoes of thick soles made from the hides of various animals. Even the hide of boar was used to make shoes. (S. P. Bráhmana). Wooden shoes also were used. There is no allusion to the use of shoes by our ladies in the Vedic Age.

A leafed umbrella called *chhatra* was in use. Ornaments appear to have been numerous in the Vedic Age. Their shapes cannot be imagined now. There were flowers for the head, ornaments for the braid. Some ornaments were used by males and females : as, ear-ring finger-rings etc. *Nyochani* is our modern nose-ring. *Maná*, what was it and where worn ? We have references to *anji* (?), *Srak* (neck-lace), *rukma*, a golden breast-plate, or perhaps our modern *hásuli* ; *Khádi* (bracelets and anklets.)—Rig-Veda V. 53. 4 ; V. 54. 11. *Khádi* has corrupted into our *kháru*. *Nishka* is described as an ornament in the Rig-Veda IV. 37. 4 ; V. 19.

3. and I. 126. 2 etc. The gold coins *nishka* were stringed together and worn as a necklace. In India, pieces of coins are still used as ornament on the neck. The Rig-Vedic *mani* is diamond. This could be bored, stringed and worn about the neck as a lace called *mani-griva*. *Vimuktā* is the Vedic name for the later *muktā* (pearl). Like the *mani*, its use also was among the rich. Various ornaments were made from *sankha* (conch-shell). *Srinkā* was a beautiful neck-lace called *hara*. A lace of pearls was called a *muktā-vali*. The rajas used to wear diamond ear-rings. Rich ladies had gold ear-rings set with diamond and beryl (vaidurya). Some of the gems and jewels were known and used. A bride-groom also used ornaments and perfumes. (Rig-Veda V. 60. 4.) Sandal wood, saffron, red-dye, musk etc. were used.

The manners of the Rig-Vedic Hindus were civilised if not so refined. The position of women was high and honourable. There were different forms of salutation and civility to persons of all classes and relations. There was great respect for parents and age, for learning and moral conduct, for wealth and rank.

Domestic Life.—The Indo-Aryans mostly lived in Joint-Families. (Rig-Veda I. 114.) The husband and wife were called *dampati i. e.* lords of the house. The position of women was very high and honourable. They assisted at the sacrifices at home, ordered the necessary things, prepared them with pestle and mortar, extracted the Soma-juice and strained it. Wives joined their lords and performed the sacrifices together, offered oblations together, hoped to go to heaven together. (Rig Veda I.

131. 3; V. 43, 15 &c.; VIII. 31. 5-9. The cultured lady Rishis composed hymns and performed sacrifices like men. There was no seclusion for them. They were on an equal footing with men. There is mention of veiled wives and brides. Women exercised their influence on society. They had legitimate spheres of action. They were expert in house-keeping, weaving, training their children, cooking etc. They were devoted to their husbands, religion, learning and domestic duties (Rig-Veda I. 124. 4.) Chastity and thrift were regarded as the chief domestic virtues. We have occasional reference to women gone astray (II. 29. 1.) We hear of maidens who had no brothers to watch over their morals, of faithless wives. (IV. 55; X. 34. 4.) The wife of a ruined gambler became the object of other men's lust. (X. 34. 4.)

Hindu parents generally have ever been very affectionate. It appears that the women had some rites, ceremonies and vows peculiar to them. Cf. the worship of the goddess *Sasthi* etc. The majority of our women though ignorant of letters even, were yet best wives, wise mothers; obedient daughters, model sisters and clever mistresses. Girls were generally taught at home.

The marriage ceremony was an appropriate one. It was a holy union, a sacred bond—a taking a help-mate to perform the sacred duties of life. Early marriage was unknown except perhaps in the cases of good girls taken from the Non-Aryans and that also, to prevent premarital unchastity. Rig-Veda, X. 85. 21-27 and 40-47 allude to marriage after puberty.

The girls seem to have had some voice in the selection of their husbands, though such selections were often very unhappy. There is reference to *swayamvara* (self-choice of a husband) probably in the cases of most accomplished princesses. (X. 27. 12.) Parents generally controlled the marriages of children. Some lads took to religion and never married. Even some girls took the vow of celibacy, devoted them to religion, lived in the father's house, claimed and had a share in the property !! (II. 17. 7.) Princess Brindà, daughter to a king named Kedara, by his queen Trailokya mohini, lived in a wood near Muttra, ever unmarried but ever devoted to religion. She had guards and attendants with her. Her penance-grove afterwards became known as *Brindà-bana* held sacred even to this day. These tracts on the Jumna, as "meet nurse" for peaceful ascetics and the cattle, were known to the Rig-Vedic seers. (V. 52. 17.). The very hill *Go-vardhana* means a nurse of cattle.

Marriage was always desired with worthy bride-grooms. Ornàments, dress and wealth had to be given as dowry. (IX. 46. 2 ; X. 39. 14). A bride-groom also used ornaments and perfumes (V. 60. 4.) Marriage-fee, (modern *pana*) and rich dowry were in use. King Svanaya married his 10 daughters to Kakshivan and gave him much as dowry. (V. 125. 1.) In marriage, there were sports, amusements, song, dance, music and feast. (III. 51. 7 and Kausitaki Brahmana). Fancy dresses of bride and bride-groom were in use. Bigamy and polygamy were rather general in kings and rich men. Of

course, domestic quarrels arose from that. (X. 145; X. 159.). Polyandry was exceptionally rare. The ten Pracheta brothers are said to have had a common wife. The instances of misogamist and fighting women were rare. There were some hymns and rites about conception and child-birth. (V. 78. 7-9, X. 162; X. 183; X. 184.)

((The remarriage of widows was rather a prevalent custom. (X. 18. 8).)/ The words *didhishu*, husband of a widow, *parapurva*, a woman married a second time, *paunarbhava*, son of a woman by her second husband—also show this clearly. The second marriage of a woman was allowed when her husband left her for asceticism before consummation, or when he turned mad, idiot or banished for ever or fell from religion &c. or became impotent. Laws, no doubt, made such compassionate allowanoe; but such marriages were inferior alternatives perhaps seldom resorted to by higher classes.

The higher classes could take *good wives* from inferior ranks and not *vice-versa*. Criminal interoourse with women of upper classes was severely punished. Their offspring was degraded far below the rank of either of its parents.

Marriage was allowed in *Sa-gotra i. e.* kinsmen, a thing so revolting to our modern notion.((Usually, girls, younger in age, were married to men older in age: occasionally, reverse was the case.

The perpetuity of the line being regarded as a norm of nature, women were allowed to raise up issue by their brother-in-law or by a kinsfolk. Occasionally on the failure of a male issue, a person could take a second wife or

more. A barren wife could be abandoned in the tenth year; one bearing daughters only, in the 12th and one whose children all die, in the 15th. Abandonment is not divorce. She is still maintained in the family with all the former honours. Turning a good wife out of the house for nothing, brings a great sin and stain on the family.

Considering the small number of the Indo-Aryans, the early legislators allowed exogamy *i. e.* marriage outside the clan. So, they recognised the following eight kinds of marriage :—

1. *Brahma* marriage :—in it, the father pours out a libation of water and gives his daughter to a suitor, a student.

2. *Daiva* marriage :—in it, the father decks his daughter with ornaments and gives her to an officiating priest, when sacrifice is being performed.

3. *A'rsha* marriage :—in it, the father gives his daughter for a cow or bull.

4. *Prājapatya* marriage : in it, the father gives away his daughter to the suitor, saying "Fulfil ye the law conjointly."

5. *Gandharva* marriage,—in it a lover takes a loving damsel. This custom was prevalent in the country of Gandhara.

6. *Kshatra* marriage.—in it, a bridegroom forcibly takes a damsel, destroying her relatives by strength of arms.

7. *Mánusha* or *Àsura* marriage,—in it, a suitor buys a damsel from her father

8. *Paisacha* marriage is simply a form of rape, when the suitor embraces a woman deprived of her consciousness.))

Of these, the *Bráhma* marriage is the most approved form of Aryan marriage. In it, the wife brings a dowry to her husband. The bride enters a new family free and on an equality with the man. She brings him what she has. Thus, from the very beginning, she occupies a high and respected position in her husband's house.

The *eight* different kinds of marriage were allowed (i) to maintain the pristine purity of the Indo-Aryan blood ; (ii) to provide Aryan husbands for Aryan women, fewer than the males and rendered still fewer by the hot Indian climate and also by the practice of exposing superfluous female children during migrations, mentioned in the Yajur Veda and in a Bráhmana work ; (iii) to admit the Non-Aryans into the Aryan pale by free admission, by intermarriage and by the system of concubinage.

There are examples to show that princesses married sages and seers and the daughters of Rishis also married kings. For instance, Devahuti married the sage Kardama ; Sukanyá daughter of Saryati, a son of Manu, married Chyavana. Again, Devaváni daughter to Sukra, married the Lunar King Yayati. Kritivi married Aunha. Sasvati, daughter to Angiras married the saintly king Asanga. It is needless to multiply examples.

The people of the Age were generally hale, hearty and happy; honest, simple and truthful. All things were much larger in size than they are now. There was gold in every family. People lived to a good old age. "*Satàyur-bai purushah*"—(the age of man is hundred years) says Rig-Veda. This should set aside the popular belief that people in that Age lived 4,00 years. This length of 400 years is also correct according to another reckoning. Then a year had four seasons; 3 months made a season Time was calculated according to seasons. The idea of a year, lunar or solar was gradually developed. 100×4=400. In the far remote patriarchal Age, a man lived 400 seasons which in ancient belief came to be called 400 years.

The Law of Inheritance, already discussed, appears from R. V. III. 31. 1—2. The Law of adoption from VII. 4. 7-8. Idea of the belief in future happiness is given in X. 14. 7-10. The Rig-Veda X. 18. 10-12 refers to burial. Cremation of the dead appears from X. 16. 1.

We next come to the rite of *Sati*. The word *Sati* means a chaste wife. Prof. Macdonell thinks it of very high antiquity, originating with the military chiefs at first and spreading to other classes afterwards. Another thinker explains it as a safeguard against wives taken from Non-Aryan sources, going back to their original practices, when widowed. The Rig-Veda knows it not. Its supposed reference in X. 18. 7 arises from wrong interpretation. Manu does not mention it.

Satism does not necessarily imply the concremation of a widow with her deceased lord. I think its origin

in speaking of Kadphises I's subjugation of the 4 other Yue-chi tribes. Dr. Marshall in his paper on *Kanishka's Time* in J. R. A. S. April, 1915, shows Kanishka as subsequent to Kadphises I. So Kanishka could not be living in 57 B. C. to be the founder of *Samvat*.

(14) Vikrama's *Amara Sinha* was not the same as built the temple of Buddha Gayá in 500 A. D. Again, we hear of 5 *Varáhamihiras*; (1) The first, author of the *Vrihad-Sanhita*, lived in 58 B. C. (2) The second, author of a revised edition of *Brahma Siddhánta*, lived in 80 A. D. (See *Jyotishi*. P. 62). (3) The third, author of the present *Vrihat Sanhitá*, lived in 285 A.D. (See, Vr. Sanhita. Chap. I. Sl. 2; also Chap III. Sl. 2.) (4) The fourth, author of the *Pancha Siddhántiká* lived in the 6th century A. D. (5) The fifth lived in 1600 A. D. (See Visvakosha.)

practice. In modern times, women led by blind glory, committed wilful suicides in the name of *Sati*, on the funeral pyres of their husbands. The generous British Government have done a great service to humanity and civilisation by suppressing the Sati rite.

The Sráddha or the funeral ceremony is an ancient custom. In it, the bereaved fed a small number of learned men versed in the Vedas, distinguished by learning and virtue and free from all evil marks. How unlike our modern practice! The *Vrishot-Sarga i. e.* 'dedication of the bull' in this ceremony is a Vedic rite. This was meant for excellent cattle-breeding.

Domestic Rites and Ceremonies.—

These are historically important as they give the manners and customs of our remote ancestors and also as they are still performed by us to a great extent. *Marriage.*—With the Hindus, marriage has never been a contract or a love-knot, but "taking a helpmate for the performance of religious duties for the good of this world and the next". In modern times, the bride's party has to find out a suitable youngman, but formerly, the bridegroom had to send messengers to the house of the girl's father reciting verse X. 85. 23 of the Rig-Veda. The actual ceremony consisted in the following "The bridegroom holds the bride by the hand and leads her three times round a fire, reciting some verses as "Come, let us marry. Let us beget off-spring. Loving, bright, with genial mind, may we live a hundred autumns."

Ceremonies during Pregnancy of Wife.—Garbha-dhána was performed to secure conception. The

Pumsavana was performed to determine the male sex of the child. *Garbha-rakshana* secured the child in the womb from harms. The *Simantonnyana* consisted in the husband affectionately parting his wife's hair with certain rites.

Birth of Child.—*Játa-karman* is a birth oeremony *Medhá jananam*, is the production of intelligence and *Ayushya*, rite for prolonging life. On this occasion, the parents give the child a secret name, known to them alone On the 10th day when the mother gets up from child-bed, a name for general use is given.

First feeding of the child with solid food.—This is the well-known *Anna-prasana* still observed. This rite is performed when the child is 6 months old. In olden times, a greater variety of food was allowed, such as goat's flesh, flesh of partridge, boiled rice with ghee, flesh &c. &c.

Tonsure of the child's head (Chuda-karana). In the first or third year, the child's head was shaved with certain mantras, leaving some hair on the crown.

Cutting of the Beard (Godàna-karma or Kesãnta)—performed on the 16th or 18th year of the boy.

Initiation (Upa-nayana).—This important ceremony gave the true life to a "twice-born" boy. Here began his study of the Veda and performance of sacrifices. With the assumption of a sacred thread or a gold chain, his first lesson in the Veda begins (R. V. III. 62-10). As the boys no more sacrifice nor study the Veda, this rite has become quite meaningless now. The thread now shows the caste mark only. In Bengal,

Vaisyas who form the bulk of the high-caste Hindus, have long lost this thread even.

The Building of the House. A homeless student, after finishing his studies, had to build a house, followed by a ceremony and the utterance of the hymns of the Rig-Veda (VII. 54-55) to Vástospati, the lord of dwelling-houses, as well as to other gods.

Funeral Ceremony.—The relations of the dead carried his sacred fires and sacrificial vessels and aged men and women carried the dead body to the burning ground. The widow, first placed near the dead body, was afterwards helped to go away with verse X. 18. 8 of the Rig-Veda. After cremation, the bones were collected in an urn and buried in a pit.

The *Sráddha.*—Unlike modern practice, only Brahmans endowed with learning, moral character and correct conduct were invited. To them the oblations were given. The Brahmans represented the Manes. Gifts of perfumes, garlands, incense, lights and cloths were then offered to the Brahmans. With permission of the Brahmans, food prepared for Pinda-pitri-yajna was smeared with ghee and sacrificed in the fire or in the hands of the Brahmans, with other food. When the Brahmans were satiated, the sacrificer recited the verse I. 82. 2 of the Rig-Veda. "They have eaten, they have enjoyed themselves."

Párvan—This rite was observed on the new and full moon days and consisted in fasting as well as in offering cooked oblations to the gods.

Srávani.—This rite was observed on the full moon day in the month of Srāvana, to propitiate serpents. The rite has been replaced by modern Manasá Puja.

Aswayuji.—This rite was performed on the full moon day of the Asvina month (October), followed by a sacrifice to Sita, the goddess of the field furrow. Possibly this ancient rite of the worship of Sita and her cónsort Indra—the rain-god, has been replaced by our Lakshmi Puja on the full moon night of the autumnal harvest.

Agrahúyani.—Adoration was offered to the New Year.

Ashtaka.—A relic of this ancient rite survives in our modern *Pausha Parvan* when rice is harvested, wheat and barley thrive and when cakes, flesh, vegetables &c.—are not only acceptable to the season gods but are also highly gratifying to men. We now take simple vegetables and cakes, but our remote ancestors relished beef in the *Pausha Ashtaká.*

Chaitri.—Was performed on the full moon day of Chaitra the last month of the year. The balls were offered to Rudra and the constellations were propitiated.

"The healthy joyousness which attended ancient Hindu ceremonies, has certainly lost nothing in the course of long long time."

X. Learning and Philosophy. Though the Rishis and the Vedic Priests had brought a good deal of learning to their Indian homes, yet certain it is that for a century or two, learners from the Indus Valley, Afghanistan, Kashmir, Panjáb and the Indian Midland went to the North for higher education, instructions on the

performance of sacrifices, attending learned discussions and councils. We have seen that two Aryan females Pathyásvasti and Sarasvàti went to the North, became learned and came back with titles. Afterwards the Rishis and the Priests gave higher education to their pupils in different branches of learning in India itself. Numberless residential institutions sprang up. The most glorious thing of Ancient India was its *compulsory higher education*. Every Aryan in India was socially bound to study the Vedas &c.—The defaulters were not only denounced and despised but were also classed as *Sudras*. The states and riohmen gave munifioent subventions to the professors. Princes were generally paying students. The poor students rendered personal service to their preceptors. Girls were generally taught at home. Women and Sudras learned by listening to Puranic lessons.

Philosophy :—Like other subjects, philosophy also attained considerable progress in the 29th C. B. C. Kapila and Patanjali were the 2 great philosophers of the age. Before we note Kapila and his work *sànkhya*, we better indicate his probable source of inspiration. The following should be read in connection with it :—

"Six or seven hymns of the Rig-Veda treat of the question of the origin of the world. * * * * Two of these cosmogonic hymns advance the theory that the waters produced the first germs of things. Two others again explain the origin of the world philosophically, as the evolution of the *existent* (sat) from *non-existent* (asat). One of the latter (X. 129), a poem of great

literary merit, is noteworthy for the daring speculations to which it gives utterance at so remote an age. The only piece of sustained speculation in the Rig-Veda, it is the starting point of the natural philosophy which assumed shape in later times as the evolutionary Sankhya system. It will always retain a general interest as the earliest specimen of Aryan philosophic thought. With the theory of the "*Song of Creation*" that after the non-existent had developed into the existent, first came water whence intelligence was evolved by heat, the cosmogonic accounts of the Brahmanas are in substantial agreement. Always requiring the agency of the creator Prajāpati, these treatises sometimes place him first, sometimes the waters. This fundamental contradiction due to mixing up the *theory of creation* with that of *evolution*, is removed later in the Sankhya system. The cosmogonic hymns of the Rig-Veda are the precursors not only of the Indian philosophy, but also of the Puranas, one of the main objects of which is to describe the origin of the world.

(Macdonell, I. G. I. (1909). Vol. II. PP. 218-219.)

Kapila was the son of the great sage Kardama, one of the 21 great progenitors set by Brahmá to regenerate. His mother was princess Devahuti who had willingly shunned royal pleasures to live in a hermitage, prefering ascetic life. She was a very learned and wise woman. To her we owe several hymns of the Rig Veda. Kapila, worthy son of these worthy parents, published about 2800 B. C. or a little earlier, his famous and important philosophy, the *Sánkhya*. Kapila's wife was fair Srimati,

a model of faithful wives, but never blessed with a child (Vish. P. Book II. Chap. I.)

The chief points of Kapila's philosophy are :—

(i) He calls his philosophy *Sànkhya i. e.* ascertainment of truth, which he explains in 22 concise sayings now lost.

(ii) He speaks of 25 *tattvas i. e.* philosophic truths, viz, Nature, Soul, Intellect (Ego or consciosuness), Mind, the five subtle elements, the five grosser elements, the 5 senses of perception, the five organs of action—&c.

(iii) His idea of God is transcendental : hence his philosophy is often called agnostic or atheistic. Probably he really means that God is something beyond our comprehension.

(iv) He gives the theory of Evolution. (v) He speaks of the 3 *gunas i. e.* properties of matter, such as goodness, passion and darkness. These *gunas* have made the creation diversified. (vi) He explains the process of creation through the combination of *prakriti* and *purusha* (primordial matter and spirit or soul.)

(vii) In philosophical reasoning, it holds very high position. Davies in his "*Hindu Philosophy*" observes :—

"The philosophy of Kapila is the first recorded system of philosophy in the world ; the earliest attempt on record to give an answer from reason alone to the mysterious questions which arise in every thoughtful mind about the origin of the world, the nature and relations of man and his future destiny"

(viii) Kapila finds faults with the Vedic sacrifice and the slaughter of animals. *Viveka* (pure wisdom) according to him, is the key to *Nirvana* (salvation.)

(ix) He admits immortality of the soul, law of karma &c, 14 orders of beings, 8 above and 5 below *man*. Intellectual creation; eternity of matter.

(x) He says "*Tri-tapas* (3 miseries) plague all. They are, (1) bodily and mental; (2) natural and extrinsic (3) divine or supernatural.

The end of his philosophy is to end these miseries—to give humanity a relief from the suffering and pain, the common lot of all.

(xi) Its spread:—Kapila taught Asuri and Borhu his philosophy. But its wide spread was due to the exertions of Panchasikha, disciple of Asuri. The *Lokayatas* (Materialists) prevailed in the court of Janadeva of Mithilá. Pancha-sikha preached there the doctrine of Sankhya, defeated the atheists and established the Sankhya tenets.

(Mahabh. Peace Book. Chap. 210.)

Pancha-sikha elaborated the text of Kapila's *Sankhya* in many parts, which long remained the sole book of Sankhya before all. After the great Buddhist flood was over, Isvara Krishna, not later than the 5th C. A. D., made a *kārika* of it in a new form which is still current.

(xii) Its popularity and influence—Kapila's philosophy became at once highly popular. The Vedas, the Institutes, the Purans, the Sanskrit Epics, the other philosophies, Buddhism and other systems are highly influenced by it.

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"The latest German philosophy, the system of Schopenhauer (1819) and Von Hartmann (1869) is a reproduction of the philosophic system of Kapila in its materialistic part, presented in a more elaborate form, but on the same fundamental lines. In this respect, the human intellect has gone over the same ground * * * * * but on a more important question it has taken a step in retreat Kapila recognised fully the existence of a soul in man, forming indeed his proper nature—the absolute ego of Fichte—distinct from matter and immortal; but our latest philosophy, both here and in Germany, can see in man only a highly developed physical organization. "All external things,' says Kapila, 'were formed that the soul might know itself and be free' 'The study of psychology is vain." says Schopenhauer, "for there is no Psyche."

Davies's Hindu Philosophy. Preface.

Kapila s was a *pure* philosophy and no *religious* philosophy and as such, though admirable, yet it was not acceptable to the people. For, we have already shown from the words of Dr. Thibaut that with the Vedic Aryans, religion and philosophy were inseparably connected. Kapila gave no idea of a popular God. But the appreciative Aryan mind did not slight Kapila. Patanjali (not the grammarian) soon followed and supplied the defect of Kapila. He accepted the views of Kapila and added thereto a Supreme Being, who could be approached by *yoga*—'meditation.' His *Yoga-Sutra*, hardly a philosophy, contains 194 aphorisms in 4 parts. The first part in 51 short rules, called *Samádhi pada*

treats of 'meditation.' The 2nd of 55 rules, called *Sádhana pada* treats of exercises and practices necessary for the concentration of mind. The 3rd of 55 rules called *Bibhuti pada* treats of the 'powers of Yoga.' The 4th of 33 aphorisms called *Kaivalya pada* treats of the abstraction of the soul from all worldly attachment by which "*beatitude*" is obtained. The Vedic seers sought God outside ; Náráyana inside : Patanjali's inward search was complete.

(vii) The Veda, Kapila and Patanjali—on creation :

Modern science says that different forces of nature are but one. So, heat, light, electricity, magnetism &c. may be changed into one another, The Rig-Veda also gives a similar idea.

Gravity, gravitation, heat, light, electricity, magnetism and power of thinking are but expressions of one '*force*' called *Prana* in the Rig-Veda. *Prána* means 'Vibration', When the great End or Dissolution comes, these forces revert to their primordial státe in very subtle form generally called *ádi prána* (Ether). In that state, it is almost inactive. Then again 'Emanation and Expansion' begins called *Srishti*, not covered by the Eng. word 'creation.' The Rig-Vedic expression *ànidavatam* explains that truth.

"All that is in the world has come out through the *Vibration* of Akàṣa (ether). Emanation and Expansion ; preservation, contraction and dissolution. 30 Kalpas :— 15 sukla (lighted), 15 dark. 14 Manus—in one white Kalpa. The Middle' *i. e.*, 7th (as ours) is the most vigorous and prosperous ; gradual contraction from the

8th Manu ; dissolution (?) with the 14th. The 7th kalpa is the brightest.

From the *subtle* proceeds the *gross* gradually. The 'Forces revert to Prana, and gross forms to *Akása.* These two finally revert to *Mahad i. e.* an "all-pervading and attributeless Brahma or Force or Energy.

Mind is a very subtle gross thing behind this gross body. Mind is not soul : soul is German "Self." '*Soul*' is the true man of Man within,—immortal, unchangeable &c. Like the Veda and Kapila, Patanjali also speaks of the Evolution theory—

"By the gradually developing propery of Nature, one class is changed into a higher stage and the process continues for ever and ever." Hindus say that "all objects all *species* are but derived from one *genus*. They differ only in their gradual development.

Patanjali says, "Then like the farmer" *i. e.* as the farmer feeds his fields, so very great power feeds us from within. This *body* is the great obstacle. The more this body attains greater structural excellence, the more power does it express. *Tama* (darkness) yields to *raja* (passion) and *raja* changes into *satwa* (goodness). For superior life, for superior moral excellence, we Hindus are so careful in eating, drinking etc.

According to the secure Hindu traditions, I have placed Kapila in the 29th century B. C. His very high antiquity will appear from the following :—Chánakya, in his *Art of Government*, mentions the Sankhya, Yoga and the Lokáyata (Atheistic) Schools (300 B. C.).

Aswaghosha, in his *Life of Buddha* admitted the Sankhya origin of Buddhism. Buddha's Hindu preceptors were both Sankhya Scholars This makes Kapila of the 7th or 8th century B. C. Dr. Rhys David is disposed to place Kapila some time between 1200 and 1000 B. C. The Janaka Dynasty of Mithila (North Behar) came to an end before 1200 B. C. Janadeva was one of its early rulers. Atheists prevailed in his court. Asuri, Borhu and Pancha-sikha spread the Sankhya system everywhere in India. The proud Brahmins of Brahmavarta were rather slow to recognise the merits of Kapila, but the Aryan kings, ever noted for their strong sound sense and appreciation, hailed Kapila's system of Reason with joy. Soon the doctrine was establishd in the court of Janadeva. The Mahaharata mentions Pancha-Sikha but no Asuri. A Jain commentator has quoted a couplet of Asuri. 3 or 4 sayings of Pancha-sikha are found in the *Yoga-Bhâshya.*

In the Bhâgavata Purana, Kapila is the 5th of the 22 Avatars *i. e.* incarnations of the Deity. Many called him *ádi vidwan i. e.* the First Wiseman. He is called a *Paramarshi* in the Svetásvatara Upanishad. The six schools of Hindu philosophy fall into 3 groups: *viz*, Sankhya and Yoga (29th century B. C.); 2. Logic and Atomic Theory (15th century B. C.); 3. Prior Mimánsà and Vedánta. (14th century B. C.). We know the dates of Gautama, Uluka, Vyasa and Jaimini almost definitely, being 15th and the 14th centuries B. C. All traditions place the first two much earlier. Manu accepted the views of Kapila. Rishabha Deva, founder of Jainism.

echoed the views of Kapila when he denied the existence, or at least, the activity and providence of God.

Geneology connects Kapila with the Vairaja dynasty through his mother's side (See ante).

The grammarian Patanjali of the 2nd century B. C. was a native of Gonarda in Eastern India. But the philosopher Patanjali of the 29th or 28th century B. C. was a native of Kashmir or Central Asia, as a legend tells us that "he fell from heaven into the palm" *Yoga*, "abstraction of mind" was well known then. Vivasvan, father to Manu, was well-exercised in *yoga*. He gave the knowledge of it to Manu and Manu to his son Ikshvaku. (Gita, II). Vyasa—the 'arranger' is said to have written a commentary on Patanjali's Yoga System.

Law-Books. During the period under review, Atri, Angiras, Usanas or Sukra, Vrihaspati, Vishnu, Yama, Daksha and Manu gave laws. The present works that go by their names, are quite unworthy of being connected with these revered Rishis of old. Yet, to preserve tradition, to help future discovery and to make reference clear, I retain the names of these early law-givers in the right place. Each of them is a versatile genius.

The laws were made to organise society most perfectly, to regulate the daily actions of all. Truth, morality and other virtues are strictly enjoined. Originally the law-books were composed in *prose*, but now they are mostly in verse.

The law-givers are said to have been numerous. But of them, 20 are held chief. Their very high antiquity can seldom be maintained from their present works

that are, like the Sanskrit Epics, later growths. Yet we must preserve their ancient chronology according to tradition.

Manu is the prince of the Indian law-givers. He is regarded as the oldest and the most authoritative. His Code is rendered into many languages of Europe. His original prose code is lost. His second edition, still in prose and made after the compilation of the Vedas, was called *Vriddha* or *Vrihat* Manu. Influenced by the different parts of the present metrical Code, different scholars have assigned different dates to its last compilation. Sir William Jones gives the date as 1250 B. C. Elphinstone and Cowell, 900 B C. Prof. Wilson, 800 B. C. (some parts; complete in the present form, by 200 B. C.). Dr. Hunter 500 B. C. Dr. Buhler, 2nd century B. C. Some even 200 A. D.

According to tradition I have placed him in the 28th century B. C. I have already shewn points to prove his very high antiquity. For the further information of my readers I may say that Manu is quoted in other Codes. He is even mentioned by name in some. Gautama (1500 B. C.) had quoted him. Paráśara (15th century B. C. father to Vyasa quotes him in I. 13—15. Yàjnavalkya (1350 B. C.) quotes him in I. 4—5. Vasista (14th century B. C.) has also quoted him. But the name of none appears in Manu. The views of Atri, Bhrigu, Gautama and Saunaka are found in Manu. Either these sages were more anciently than Manu (and we have reasons to believe so) or they are later insertions.

Manu does not mention the Ramàyana and the Mahábharata, but is often quoted in them. He does not mention the rite of *Sati*. Manu does not treat of the subject of philosophy except incidentally in his first chapter. Philosophy has occupied too great an attention of the later Hindus. Manu's Code, Chap. I. gives the belief of Manu and probably gives the state of opinion as it stood in his time. His account of creation—an allegorical idea--derives from *primal waters* (*ambha a-praketah*). He regards the creation as formed from the substance of the Creator. In some points, he agrees with Kapila. Monotheism prevails in Manu. (Chap. XII. 85).

Nature of God, the soul, creation and other subjects physical and metaphysical are very lightly dealt with in Manu. This shows that the present six schools of philosophy did not exist then.

It appears that the precepts of Manu on various duties and informations were long known orally. In the Sutra Period a sage named Bhrigu first collected them and published them as *Mánava Dharma Sutra.* (M. S Book I. last Sloka.) It was afterwards converted into the present Metrical Code. It has 12 Books and 2,704 Slokas and deal with all the questions of human interest.

"The effect of the religion of Manu on *morals,* is indeed, very good. Distinction between right and wrong is well shewn. False evidence is highly denounced. There are numerous injunctions to justice, truth and

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are known as astronomers, but their works and observations are not preserved. Vrihaspati, Soma, and Bhrigu probably discovered the planets Jupiter, Moon and Venus. Vivasvàn, son to Kasyapa and father to Manu, is noted for his work known as the *Surya Siddhânta*. Though recast times without number, yet it contains much that is original and old. Its present form is supposed to be of the 5th or the 6th century A D. Manu certainly inherited the knowledge of his father. In his Code he speaks of Vrihaspati (Jupiter) and other planets. 'The ancient work of Vasista was revised by Vishnu Chandra, says Brahmagupta. A modern work pretends to be Vasista-Siddhanta, but it is certainly quite different from the ancient one. The modern Nàradi Sanhita is a quite different work from the ancient Nàrada Siddhanta. Manu is quoted in the Garga Sanhità (1st. C. B. C.) as an authority on astrology. Varàhamihira also has quoted Manu. Kasyapa, father to Vivasvan, son to Marichi and conqueror of Kashmir, excelled in astronomy. As a high authority in astronomy, he was often quoted by the astronomers of the later ages. It is gratifying to note that 4 successive generations viz. Marichi, Kasyapa, Vivasvàn and Manu had devoted themselves to astronomical studies and investigations.

'Paràsara is considered to be the most ancient of Hindu astronomers' (Prof. Weber). His name is connected with the Vedic Calendar. This Paràsara was perh. of the 29th century B. C We have another Parasara of the 15th century B. C The modern work called the

Parasara Tantra, is probably of the 2nd century B. C., though it contains much that is of old.

Medicine.—From the *Bhava-Prakasa*, a well-known medical work and a discourse in the Mahàbhàrata, it appears that various diseases prevailed in India among the early settlers. The hot and damp climate of India was indeed trying to the Indo Aryans. It is said that Brahma had written a very voluminous work on *medicine*. Rudra, a practical physician was called the "Lord of the Physicians". Brahma taught his knowledge to Daksha, one of the 12 sons of the great sage Bhrigu and king of Kanakhala, and Vivasvan, father to Manu. Vivasvan wrote a work of his own, afterwards called the *Bhaskara Sanhita*. Manu had no taste for medicine, but his 3 half-brothers viz. the two Asvins and Yama studied medicine with Vivasvan and Daksha. Indra, the raja of of the Deva-Aryans, learnt the medica science from the two Asvins. From Indra, the science came down to India. The sage A'treya seeing the Indians afflicted with various diseases, resolved to study medicine and so went to Indra in heaven. Indra most carefully taught him the science. The sage, highly proficient, came back to India, wrote a treatise of his own and set up a medical school. Six of his disciples became most distinguished. They were Agnivesa, Bhera, Jatukarna, Parasara, Kshirapani and Harita. To the great delight of the preceptor, these disciples also afterwards wrote excellent works on medicine.

Out of compassion felt for the prevalence of disease in India, the sages and seers thought of some means

of cure. So they held a council on the Himavat. The following were present : Bharadvàja, Angiras, Garga, Marichi, Bhrigu, Bhárgava (Sùkra), Polastya, Agasti, Asita, Vasista, Parásara, Harita, Gotama, Sánkhya, Maitreya, Chvavana, Jamadagni, Gárgya, Kàsyapa, Nàrada, Bàmadeva, Márkandeya, Kapisthala, Sàndilya, Kaundinya, Sàkuneya, Saunaka, Asvaláyana, Sànkriti, Visvámitra, Parikshita, Devala, Gàlava, Dhaumya, Kàpya, Kàtyà-yana, Kànkàyana, Vaijavapa, Kusika, Vádaràvani, Hiranyàksha, Lokàkshi, Saralomà, Gobhila, Vaikhànasa, Vàlakhilla etc. After a general decision, they sent Bharadvāja to Indra to be taught the entire medical science. He studied, came back, cured many and spread the knowledge.

The names of Charaka and Susruta stand foremost in the Hindu medical literature. Both of them belonged to the Epic Age. They were not original authors but best compilers. The works of the 6 noted disciples of A'treya Punarvasu were so excellent that they attracted the notice and admiration not only of their preceptor and the Indian seers, but also of the Devas of the North. Charaka's original work had preserved much of them along with his own knowledge. The wants of Charaka were made up by the learned Dribhavala, a writer of Pancha-nada *i.e.* Panjab. The present work of Charaka was finally recast in the court of Kanishka.

Divodàsa, a king of Benares about 1500 B C., became highly proficient in the medical science. So they called him a *Dhanvantari*. He excelled in surgery. Susruta, a son of the great sage Visvámitra, learnt the subject

from him. The knowledge of the preceptor and the disciple was recorded in the work known as *Susruta-Sanhita*. The present work was recast by the Buddhist Nágárjuna.

Gautama wrote a work called the *Kumára-Bhritya* i. e. Treatment of the Infants.

They discovered that the work of *Pliha* (spleen) and *Yakrit* (lever) in the body is to make blood. The Vedas spoke of 360 bones in the body, but Susruta proved 300 bones satisfactorily. As to the embryo in the womb, Saunaka, Krita-virya, Paràsara, Màrkandeya, Gautama (son to Subhuti) and others held that the different limbs of the body grow one after another. But Dhanvantari, physician to the Devas, gave the wisest view; for he said, "All the limbs of the body grow simultaneously."

The *Eight Divisions* of the medical science, coming down from Brahmá, show the progress of the subject from the earliest times.

Punar-vasu, son to Atri, and Dhanvantari were contemporaries. Besides the specialists, the Rishis also, in general, cultured medicine. The sage Medhàtithi cured king Asanga of his impotency and obtained much wealth from the raja. (R. V. VIII. 1. 30 to 33.]

The frequent use of numbers in the Rig-Veda clearly shows their knowledge of the 'science of numbers.' The *decimal notation* was known to them from the earliest times. There are reasons to believe that the Indo-Aryans knew the rudiments of geometry, mensuration and trigonometry. A scanty knowledge of *Anatomy* was

obtained from the dissection of the beasts for food or for sacrifice. Dyeing, goldsmith's work and preparation of medicines etc. show that the science of Chemistry was far in advance.

XI. Arts, Architecture &c.—The Rig-Vedic Hindus knew the use of various metals such as gold, silver, iron etc. There were goldsmiths, blacksmiths, potters, carpenters, sawers, barbers, sailors, washermen, dyers, physicians, weavers, priests etc.

These various professions show the civilised life, though not high refinement. The arts of life, though yet simple, were not rude. Gold, silver, gems, ornaments were in all families. The various grains, spices, perfumes and other productions show a highly cultivated country.

Many arts were carried to a high state of excellence. *Weaving* :—Women excelled in it. (R. V. II. 3. 6; II. 38. 4. &c.; VI. 9. 2.) Weaving and bleaching of sheep's wool appears from X. 26. 6.

Blest in their northern "land of promise," the early Aryans hated India as a "land of vice." But now they called India their *mother country* and Northern home in Central Asia their *father land*. The Aryans, a very brainy people came here to a land of rich soil, large navigable rivers, ample mineral wealth and various building materials. So, they early cultivated the various arts of civilised life. Cotton-weaving was their oldest industry in India. Cotton-cloth is the most remarkable of Indian manufactures: its beauty and delicacy, fineness of texture are not yet approached in any other

country. Silk-manufactures also were excellent and very ancient. Gold and silver brocade also were original manufactures of India. Cotton-fabrics were called in Greece *Sindon*, evidently fron India or *Sindh*.

Mechanical professions were generally hereditary from the earliest times. So, the various arts throve. "Simplicity of life and permanence of employment are here (in India) combined with a high degree of excellence in design and honesty of execution." "The brilliancy and permanency of many of their dyes are not yet equalled in Europe"—Elphinstone.

"In delicacy of texture, in purity and fastness of colour, in grace of design, Indian cloths still hold their own against the world."

Encycl. Brit. 9th Ed. Vol. XXI. P. 761.

Dr. Royle microscopically traced *Indigo* (lit. the blue dye of India.) in some of the mummy cloths of Ancient Egypt.

The various industries were—weaving, embroidery, carpet-making, jeweller's work, iron-work, copper-work, pottery, sculpture, painting, carving on stone, wood, ivory &c. The following abounded in India :—Gold, silver, iron, coal, rock-salt, copper, lead, antimony, salt-petre, mineral oil, lime-stone, precious stones, and pearl-fisheries etc.

Hindu taste for minute ornament fitted them to excel in goldsmith's work. Rig-Veda, VI. 3. 4 refers to goldsmith's melting metal. The descriptions of various gold ornaments, iron utensils and implements of agri-culture and war abound in the Rig-Veda. II. 34. 3

refers to golden helmets. IV. 2. 8 describes horses with golden caparisons. In IV. 37. 4; V. 19. 3 and elsewhere, *nishka* (ornament) is described.

"In purity of ore and in antiquity of working, the iron-deposits of India perhaps rank first in the world." (Ibid. P. 764.)

Rig-Veda, V. 9. 5 refers to the work of an iron-smith. "Hindus enjoyed high reputation for jewels; but their taste is bad and setting rather rude. Their way of working at all trades is simple and their tools few and portable."—Elphinstone. Skin-Vessels for ourds are mentioned in VI. 48. 18. Iron-vessels are mentioned in V. 30. 15. One Hindu writer states that paper was manufactured from cotton in India from the earliest times. (Dawn Magazine, Vol. XII, 1909. May and June.)

Carpentry was well-known. There are frequent allusions to the construction of carts and chariots. R. V. III. 53. 19; IV. 2. 14; IV. 16. 20. &c. Elephants, horses, and chariots were familiar as conveyances for men, as were cattle, camels and waggons for goods. (R. V. IV. 4. 1.)

The Rig-Veda, VII. 3. 7; VII. 15. 14; VII. 95. 1. etc. alludes to *iron towns* which some explain as strong forts. We have also allusions to a hundred stone-built towns in IV. 30. 20 and elsewhere. The Rig-Vedic Hindus used stone as a building material, for it was cheap, durable and strong against enemies. Such stone architeoture prevailed in the Aryan colonies founded in the rocky region. In many Hindu towns, often

structures and walls were of rock. Architecture was doubtless carried to some degree of excellence. The Rig-Veda contains many allusions to mansions of thousand pillars. (II. 41. 5; V. 62. 6.) &c.

The Sanskrit words for a town or city shed some light on their condition. *Durga*, lit. a well-guarded place or fort not easy of access to the enemies. *Nagara* org. a hill-guarded place, a strong-hold; from *naga*, a hill. *Pura* or *Puri* org. meant a protected or guarded place, from root *pri* to guard.

The arts of *sculpture* and *painting* were still in infancy. There is no distinct allusion to any of these in the Rig-Veda. Considerable progress was made in *music*. Dancing was a very healthy pastime with both the sexes. Perfumes, incense and garlands were in use., Every village had washermen, dyers, and barbers. In R. V. I. 164. 44, the clearance of jungle by fire is described as the shaving of the earth.

Visvakarman, the Deva architect, had brought about a revolution in the field of arts. No wonder that the children of the Devas in India too would excel in various arts.

The Rig-Vedic Hindus knew earth-work. There were beautiful villages, towns, palaces, brick, stone and mud-built houses, leafed cottages, rest-houses, forts, roads and streets, fine steps for ascent on hills, fine cars drawn by ponies, boats, ships, other conveyances, fine cloths, turbans &c.

In Manu's Code, cities are seldom alluded to. This shows the very high antiquity of the law-giver. The

only great cities were probably the capitals. Gardens, bowers and terraces; construction of ponds, tanks, wells, artificial lakes &c., for irrigation and drinking, and orchards by wealthy men for the public benefit—are here perhaps first enjoined. (Chap. IV. 226.)

Cows, buffaloes, sheep, goat, dogs, cats, horse &c.—were domestic animals even in the Vedic Age. Some were used as beasts of burden. The mother and the cow have received universal veneration from the Indians from the earliest times.

The Rig-Vedic feasts were religious, harvesting, ceremonial, evening party &c. The festivities, of course helped political organisation, development of literature, culture of religion and development of arts and industries.

The learned Aryans spoke almost classical Sanskrit and composed hymns in it. The mass perhaps used a loose Sanskrit.

XII. Trade and Commerce :—The trade of the Rig-Vedic Hindus had two branches, *inland* and *foreign*. We have already noted many products and objects of luxury of Ancient India. Their plenty shows that there was open trade between the different parts of India and Central Asia and West Asia.

"The earliest Rig-Veda knew *ocean*"—Imp. Gaz. of India, New Ed. Vol. II. P. 220.

The Aryans used to go abroad, by land and sea for commerce and conquest.

The words ***sindhu***, ***samudra*** and ***arnava*** in the Rig-Veda, mean a sea. The words ***nau*** (ship), ***nàvika*** (sailor)

navi (navy or fleet), *san-yátrá* 'voyage to a foreign land, *pani* (trader) &c. belong to the earlier Sanskrit. The Rig-Veda mentions *satáritrá nau*, 'a sea-going vessel of hundred oars.'

The Rig-Veda knows no prohibition against voyages, while it has distinct allusions to voyages.

(i) "As merchants, desirous of wealth surround the sea, so do the priests surround Indra."

Rig-Veda I. 56. 2.

(ii) The ship-wreck of Prince Bhujyu and his deliverance by the two Asvins. R. V. I. 116. 3 and 5.

(iii) Varuna is said to know the paths of the birds through the sky and the paths of the ships over the sea. R. V. I. 25. 7.

(iv) People who desire to acquire wealth, pray to the sea before undertaking a voyage.—R. V. IV. 55. 6.

(v) For a pleasure-trip, Vasista once went out on a voyage with Varuna. VII. 88. 3—4.

(vi) Manu also refers to sea-voyage incidentally. (VIII. 156-157; VIII. 406.)

This shews that the Hindus navigated the ocean early. In my chapter XI, Book I, I have shewn that the Hindu maritime enterprise was not confined to the coasts alone.

An intercourse with the Mediterranean, doubtless, took place at a very early period, both by land and sea

(vii) The early kings of the Vairaja dynasty are said to have had foreign dominions. Eight islands of the Indian ocean once formed a part of Bharata's kingdom

(29th century B. C.)—Mahabharata, Purans and Sabda-màla.

(viii) Pura-ravà, son to Ilá and Budha (R. V. X. 95. 18) of the 28th century B. C. is said to have occupied 13 islands of the sea.

(ix) A son of Manu and two sons of Ikshvàku left royalty and gladly took to commerce. (28th century B. C.)

We have shewn already that the two Aryan brothers Vritra and Bala and their allies, the Panis, were ousted from Central Asia, by the Devas under Indra. They founded their states in Persia and Turkey. (29th century B. C.) The Panis finally settled themselves on the Levant Sea about 2800 B. C. Tyre was built in 2750 B. C. In India, Manu and others began to rule about 2800 B. C.

Though the Aryans and the Rig-Vedic Hindus possessed commercial instincts, enterprising spirits and good vessels, yet it does not appear that they ever took an active part in the western trade. Neither any foreign account nor any Indian tradition supports it. But east of Ceylon, the entire field of commerce belonged to the Hindus from the earliest times. West gave scanty gold and a few things that the Aryan-Hindus valued most.

The Chaldeans appear to have been the earliest to carry on a direct brisk trade with India. They brought to India many things from the West and took eastern commodities, including the porcelain of China, to their

merchants of all countries, who carried on a trade in the wondrous products of Arabia and India, the bridge of nations which once connected Asia and Europe."

Hist. Hist. of the World. Vol. I. P. 109.

"Already in the reign of King Sau-Ka-Ra, 2500 B. C. the Egyptians had some knowledge of the coast of Yemen and of the Hadramaut on the opposite side of the sea which lay in sight of Punt and of the sacred country.

Ibid. P. 109.

Asia already supplied Egypt with slaves, perfumes, Cedar wood, Cedar essence, enamelled precious stones, lapis-lazuli and the embroidered and dyed stuffs of which Chaldea retained the monopoly until the times of the Romans."—Hist. Hist. of the World. Vol. I. P. 113.

In the earliest Rig-Veda gold, copper and iron are often mentioned but no silver. Gold was in very-high request with the early Aryans. Boctria and the Central Asiatic deserts where there was an abundance of gold, formerly supplied the Aryans with that metal. But now it became rare. New search for gold prompted the Aryans to look for it abroad. Gold the Aryans used much as ornaments to their persons and houses, as gifts to Rishis, as barter and as medicine. They asked and earned foreign gold in exchange for their wood, wool, precious stones, dyes, carpets, ebony. ivory &c.

The Rig-Vedic Indians traded from the Indus to the Malayan Archipelago.

This eastern and western trade of India produced five advantages, *vis.* influx of immense gold, pearl

&c ; introduotion of many foreign plants. flowers, fruits, silk, camphor, catechu, spices &c ; colonisation ; political conquests ; and spread of civilisation.

It appears that the Vedic Hindus, like the later Phœnicians, used money as the basis of their commercial intercourse with foreign nations. Zend Avesta and Homer mention other objects of barter (Ox, Cow &c.) bnt no money. The currency of a gold coin called *nishka* was in India from 3000 B. C., if not earlier. The Vedas, the Epics and other works satisfactorily prove this. The fixed weight of a nishka was 32 ratis *i. e.* one-third of a *tola*. The nishkas of lesser weights were also current in different times and locality.

Loans and usury were well-known in the Vedic Age. Rishis sometimes regretted their state of indebtedness.

The Rig-Veda, IV. 24. 9 has the following :—"One sells a large quantity for a small price, and then goes to the buyer, denies the sale and asks for a higher price But he cannot demand more on the ground that he has given a large quantity Whether the price was adequate or not, the price fixed at the time of sale must hold good." Does it not snow the existence of current money ?

In the Rig-Veda, Rishis often thankfully acknowledged the gift of *nishkas*. (R. V. I. 125 ; V. 27. 2 ; VIII. 1. 30 33. Prof. H. H. Wilson, in his note on V. 27. 2. says, "It is not improbable, however, that pieces of money are intended ; for if we may trust Arrian, the Hindus had *coined money* before Alexander."

The Editor, Historians' History of the World, Vol. II. P. 340, notes, "India only adopted such a use of money in a very small way in intercourse with foreigners.

Ancient coins with *Bráhmi lipi* on, prove that from very ancient times, coins with the figures of elephants, bulls &c., were cast in the mould. Prof. Rapson says, "In any case, the act of casting coins must be *very ancient* in India. There is no question here of borowing from a Greek source."

J. R. A. S. 1900. P. 182.

XIII. Aryan Immigration :—I have already said that the Aryans had originally come probably from the north-west of Europe, several thousand years before Christ. They lived in Central Asia among the Turánians for several centuries. Then about 3,000 B. C. or earlier, some of them went to West Asia, some to Persia and Turkey under Vritra and his brother Vala, some to Europe on the shores of the Mediterranean Sea. Some remained at home and gradually mixed with the Turanians. Hindus were the last to leave Central Asia, for they possess the largest vocabulary. Later on, from the Indus valley, the Aryans spread over the Iranian tableland, India, Ceylon and the Malayan Archipelago. Even about 3,000 B. C., there were several Aryan kingdoms in Eastern Europe. Rinanchaya, friendly to Indra and the Devas, was king of *Roosam* probably Lithuania where the language is still less remote from Sanskrit. (R. V. V. 30.) The sons of Barasikha (Warwick ?) ruled the different parts of

in speaking of Kadphises I's subjugation of the 4 other Yue-chi tribes. Dr. Marshall in his paper on *Kanishka's Time* in J. R. A. S. April, 1915, shows Kanishka as subsequent to Kadphises I. So Kanishka could not be living in 57 B. C. to be the founder of *Samvat*.

(14) Vikrama's *Amara Sinha* was not the same as built the temple of Buddha Gayá in 500 A. D. Again, we hear of 5 *Varáhamihiras*; (1) The first, author of the *Vrihad-Sanhita*, lived in 58 B. C. (2) The second, author of a revised edition of *Brahma Siddhánta*, lived in 80 A. D. (See *Jyotishi*. P. 62). (3) The third, author of the present *Vrihat Sanhitá*, lived in 285 A.D. (See, Vr. Sanhita. Chap. I. Sl. 2; also Chap III. Sl. 2.) (4) The fourth, author of the *Pancha Siddhántiká* lived in the 6th century A. D. (5) The fifth lived in 1600 A. D. (See Visvakosha.)

Greece was noted for wisdom and art, Rome for martial spirits and Carthage for commerce. But now England alone is noted for all these and more. Like the magnificent banyan tree from a common seedling the British power shines in the world in full grandeur ! From 449 A. D. onward, in some 1500 years, the English have attained a glory and civilisation, never known in the history of mankind. "Regions Cæsar never knew" are now under the British sway ! The British Empire is now the largest, the greatest, the richest and the most populous in the world.

There is not a finer race than the English. Their rural feelings, manly exercises, ruling capacities, business instincts, æsthetic culture, inventive genius, keen insight, active habits, simplicity of life, respect for merits, &c are indeed marvellous.

Their rule in India is now based on righteous principles. Under them, India at last knows peace, safety, prosperity, various comforts of life, perfect toleration, common interests and what not ? In ruling India, they have very wisely and rightly adopted the policy of Conservation and Reform. Six centuries of Muhammadan rule (A. D. 1200 to 1800) give us very few persons of genius. But only a century's British rule has brought ample life, light and vigor into the Indians. All classes of people are now on the fair way to progress. Lord S. P. Sinha, Dr. Sir J. C. Bose, Dr. Sir P. C. Roy, Dr. Sir Asutosh Mukherji, Sir T. Madhav Rao, Drs. Bhandarkar, Dr. Bhao Daji, Dr. Sir Ravindra Nath

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III. King—*janaka* (father of the tribe). Queen—*jani*. Minister—*mantrin*. Kith and Kin—*jnáti*. Aris to cracy—Aryya. (noble class). Baron—Barenya. Palace—pràsàda. Porter—Pratihara. City—Chitti. Town—Pattana. Bury in Canterbury &c—*puri*. Burg, borough—*pura*. Family—*dháma*. Home—*Sarma*. Witana Gamot—Widhiman'Samity Kent—Kantha. Door Dwar.

IV. Beast—*pacu*. Lat—*pecus*. Lion—Rajan (king) Org. the word was *pacu-ràjan*=king of the beasts. Cf. Leon, Leo, Roy, Rollo &c. Tiger—from root tij to be fierce (Skeat). Elephant—*El.* article, Ephant—*ibha*. Cf. *ivory*. Horse—root *hres* to neigh. Camel—*Kramela*, Ass—from a confusion with. *Aswa* (horse) to which family it belongs. Bull—*bali*. Ox—*Ukshna*. Calf—*kalabha*. Cow, A. S. cu,—*Go*. Ape—*Kapi*. Dog—*Dansaka* (the biter). Org. the word was *mriga dansaka i e.* the biting beast. Wolf—*Ulkàmukhi*. Otter—*Udra* Cat—khattàsa (a species of cat). Jackal—*Srigála*. Pers. *Shágal*. Bitch—*Bitchari* Hound—*Swan*. Bear—*Bhalla*. Boar—*Bhudára* or *Baráha*. Sow—Sukari. Hog—*Sukara*. Mouse—*Musha*. Rat—root *rad* to gnaw. Horn—*sringa*. Hoof—*sapha*. Milk—*mrij*. Dug—*dugdha*. Teat—root *dhet* to drink. Yoke—*Yuga*, Plough—Phala. Acre—Ajra.

V. Gold—*Harid*. Pers. *Zarad*. Silver—*Subhra* (the white metal). Iron—*Ayas*. Zinc—*Yasoda* Sulphur—*Sulvári*. Rice—Lat. Oryza—Skr. Vrihi. Wheat—*Sveta* (the white crop.) Mead—Madhu. Sugar—Sarkara. Oil—Taila. Drone—Druna. Meat—Meda. Fish—Pisita. Egg—Anda. Young—Yuwan.

VI. Foot—Pada. Knee—Jánu. Thigh—Sakthi. Navel—Nábhi. Breast—Uras. Heart—Hrid. Spleen—Plibá. Hand—Hasta. Nail—Nakha. Shoulder—Sirodhara. Mouth—Mukha. Lip—from root *lap* to speak. Nose—Nas. Tooth—Danta. Eye, axe, axle—*Akshi*. Ear—Sravana, root *Sru* to hear. Brow—*Bhru*. Head—Lat. Caput, Sk. *Kapála*.

VII. Bird—*Vi, Vis*. Lat. *avis*. Cuckoo—*Kokila*. Crow—*Kàka*. Cock—*Kukkuta*. Goose—*Hansa*. Owl—*Ulu*.

VIII. Wood—*Edha*. Tree—*Dru* or *Taru*. Bark—*Balka*. Root—root. *ruh* to grow. Box—*Bàrksha*. Stick—*Yasti*. Flower—*Fulla*. Fruit—*Phala*. Jute—Jautha. Hemp—*Sana*. Rose—Rasa.

IX. Right—*Ritam*. Rite—*Riti*. Ceremony—*Karman*. Fire—Pàvaka: root *pu* to purify. Water—*uda*. Vapour—*Váshpa*. Fume—*Dhuma*. Dirt—*Dhula*. Mud—*Mrid*. Earth—*Erá*. Orange—Nàranga. Wind, winter, weather—Skr. Wàta. Rain—Rinjasana. Hail—Silà. Snow—root *snih* to fall in shower. Light—root *luch* to shine.

X. Day—Diwa. Night—*Nisá* or *Noctum*. Year—Lat. annum, *Háyanam*. Morning—*Purvanah*. Evening—*Apâhna*.

XI. One—*Eka*. Two—Pers. *do*, Skr. *Dwi*. Three—*Tri*. Four—*Chatur*. Five—Lat. Penta = *Panchan*. Six—*Shas*. Seven—*Saptan*. Eight—*Ashta*. Nine—*Nawan*. Ten—*Dasan*

XII. He—*Sa*. She—*Sà*. It—*Idam*. That—*Tat*. They—*Tè*. You—*Yushmad*. You (plu.)—*Yuyam*. I—*Aham*. We—*Wayam*.



Railing piller of Bharhut stupa depicting the Yakshi.
Chulakoka. 2nd century B. C.

XIII. Adjectives. Young—*Yuwan*. Old—*Vriddha*. Mew—*Nu*. Great—*Guru*. Low—*Laghu*. Tiny=*Tanu*. Bad—*Badya* (blameable), Pers. *bad*. Soft—*Sànta*. Red, ruddy, ruby, rufus etc.—*Rudhira* (blood). Right—*Riju*. Better—*Bhadra-tara*. Warm-from — *gharma* = heat. White—*Sveta*. *Yellow—Harid.—Green*. Sweet-Swádu.

XIV. Serpent—*Sarpa*. Snake—*Nāga*. Creeper—root *Sri* to crawl. Reptile—from *srip*. Vermin, worm —*Krimi*.

XV. Verbs. Eat—*Ad*. Go—*Gà*. Come—*Gam*. Sleep—*Swap*. Sit—*Sad* (sid), Flow—*Plu*. Feed—Pa. Fart—*Pard*. Ask—*ish*. Pray—Prachchh Dream—*Drá*. Flee—*Parày*. Be—*Bhu*. Fall—*Pat* Fry—*Bhrasj*. Do—*Dhà*. Bear—*Bhri*. Move—*Muv*. Run—*Ri*. Speak—*Vach*. Say—*Sans* Stand—*Sthá*.